

JEWISH OBSERVER

VIEW

Sixpence

ME-BACK EX-MUFTI

Full story of his recent secret activities in Egypt and Pakistan

Pioneer Women's Garden Party; The Simple Art of Cooking; Intimate Revue; Absentee Deputies; Bialik	9-10
East Europe: New Soviet Policy as Interpreted by London Communist Envoys ...	11
End of Cosmopolitan Heresy ...	12
Israel: Arab Legion's Predicament, Yeruham Cohen	13-14
Books: Jewish Marriage and Tradition ...	15
Jewish Affairs: Ben Uri Coronation Exhibition ...	17
Zionist Federation Reports; Zionist Kindergarten ...	18

J.P.A.—J.N.F. NEWS

Doctors and Dentists Hear Marcus Sieff ...	21
Border Settlement Means Security ...	22-23

JEWISH OBSERVER AND MIDDLE EAST REVIEW

EDITOR: JON KIMCHE

Editorial: 129 Salisbury Sq. House,
Salisbury Square, E.C.4
CENTral 3879

All communications regarding advertising are to be addressed to the sole advertising representatives: Messrs. William Samuel and Company (London) Ltd., 17 Philpot Lane, E.C.3. MANSION House 0428.

- His link with Egyptian leaders;
- His connection with Soviet Agents;
- His association with the "Brotherhood" plot against Abdel-Nasser;
- His role in the preparations for anti-British violence.

—see pages 4, 5, 6 and 7

THE WEEK

BORDER APPEASEMENT

It was a quiet week, the calmest in months. If anything shook the outward peace, it was the unexpected announcement by Sir Winston's doctors. What were the implications of the P.M.'s temporary retreat from politics? There was world-wide regret—and uneasy speculation; but no positive answers.

How was this going to affect the ambitious Churchill plan for the Middle East (this page June 5)? No one in authority could say. But it produced once more a strong inclination on all sides to play for time until the current fog in London and Washington had cleared.

For the rest, it was a week in which—

- ¶ a *détente* on the Israel Border, was followed by a high level meeting of Israel and Jordan commanders;
- ¶ a hundred Syrian leaders, including ex-Presidents and ex-Premiers, issued a strongly-worded denunciation of the new Constitution and "the Shishekli dictatorship";
- ¶ the Conference of Arab League Foreign, Finance, and Defence Ministers with their Chiefs of Staff was postponed until September because "Syria was too busy" for talks on the Collective Security Agreement;
- ¶ differences developed in the Austrian-Jewish talks for restitution and compensation;
- ¶ talks were about to open in Copenhagen between Israel and German officials on the compensation claim of the German Templar Society for its properties in Israel;
- ¶ Pandit Nehru stated that India would not respond to the Arab plea to withdraw her recognition of Israel; he added, though, that justice should be done to the Arab Refugees "who had suffered from a great injustice";
- ¶ the site of the Coronation Forest on the slopes of the Plain of Esdraelon was announced by Lord Nathan;
- ¶ Jews in Jerusalem could not bury their dead, get married or divorced because of a strike by Rabbis and employees of the Communal Council. They had not been paid for three months.

BORDER IMPROVEMENT

Senior officers of Israel and Jordan met on Monday at the United Nations Headquarters in Jerusalem to discuss ways of easing the border situation, an Israeli Army spokesman announced in Tel Aviv on Monday.

He quoted M. Henri Vigier, Political Adviser to the United Nations Truce Supervision Organisation, as saying: "Jordan will take measures to prevent infiltration into Israel and will continue to press these measures in future, since she is interested in stopping it."

The spokesman said M. Vigier reported that the meeting resulted in Israel agreeing to co-operate by supplying information to Jordan on infiltration and seeking to improve methods of transmitting the information quickly so Jordan can make effective use of it.

Observers in Tel Aviv welcomed the meeting as signalling the first attempt by Major-General Vagn Bennike, the new Chief of the Truce Supervision Organisation, to break the deadlock on border friction between Israel and Jordan.

Riley's Plan: Some observers considered the meeting of high-ranking officers of Israel and Jordan as a feather in Major-General Bennike's cap, Reuter reported from Tel Aviv. The spokesman

said detailed arrangements in the spirit of M. Vigier's summing up would be made at a meeting of high ranking officers of both sides convened for July 6.

Monday's four-hour meeting was held on lines suggested by the United Nations former Chief, General Riley, the spokesman said. The aim of the meeting was "to secure co-operation between the parties to improve the security situation along the armistice lines", he declared. Taking part in Monday's meeting were Major-General Bennike, who arrived in the Middle East only two weeks ago, Brigadier Moshe Dayan, second highest ranking officer in the Israel Army, and Brigadier Radi el Edam, representing Jordan.

Friendly Acts: The first visible fruits of the recent frontier agreement between Israel and Jordan were harvested on Monday. In the Beit Jibrin area, south of Hebron, the Jordan local commander handed over to his Israeli counterpart three mules recently stolen by Arabs from Israel settlers in the neighbourhood. Simultaneously, on the central frontier near Tulkarm, a brown cow and calf, a set of broken scales, and an outdoor baking oven, which had been recovered on the Jordan side, were handed back to their Israel owners.

The meetings on Monday near Beit Jibrin and Tulkarm were extremely friendly.

AUSTRIAN CLAIMS DISAGREEMENT

Substantial differences of opinion have emerged in the negotiations on Jewish claims against Austria. Estimates of the value of the property upon which indemnification is claimed reveal a wide difference in the calculations of Jewish and Austrian experts.

Low Austrian Assessment: Principally at issue is heirless Jewish property, estimated by the Jewish claims representatives at more than £12 million, whereas Austrians have assessed its value at less than £700,000. The latter are arguing that the property consists of bombed buildings and fields, since there are individual claimants to most corporate property.

They are reported to have offered the return of actual properties to the Jewish Joint Board in view of the disagreement on their cash value.

In addition to indemnification for heirless property, Jewish demands are:

- ¶ Improved legislation to provide for Nazi victims;
- ¶ compensation for imprisonment to be paid to all former Austrians, whether still resident in Austria or not.

"Adequate" Legislation: The Austrian Government deny the need for improvements. They declare that they have already consented to adequately compensate former Austrian civil servants and victims of the Nazis, among whom are many Jews.

GERMAN CLAIM ON ISRAEL

As a sequel to the Bonn Reparations Agreement, negotiations are shortly to open between Israel and German representatives in Copenhagen on the subject of Templar property in Israel.

The Templars were originally a group of German Christians who settled in the Holy Land in 1865. Most of them came from the Wurtemberg area and though they lived in Palestine for nearly one hundred years, they retained their German nationality from one generation to the next. By the eve of the Second World War they numbered well over 2,000.

At the beginning of the conflict most of them were deported as enemy aliens by the Mandatory Government, under whose custody all their property was placed. The custodianship was taken over by Israel under the German Property Law of 1950, and the property served as a partial form of security during



Gershon Meron—to deal with Templar claims.

negotiations over Israel's claims against Germany.

Meron in Charge: A clause in the Reparations Agreement provides for a settlement of claims connected with Templar property between the Governments of Germany and Israel. The general framework for the forthcoming discussions was laid down in the Agreement. Chief topic for negotiation will be the evaluation of the property.

Some idea of the importance which the Germans attach to the negotiations may be inferred from the fact that their five-man delegation is headed by a very high official from their Foreign Office and includes representatives from the Ministries of Justice and Finance.

The chief Israeli delegate will be Dr. Gershon Meron, former head of the Economic Section of the Foreign Office, who has been loaned to the Government by *Delek*, the Government-sponsored Fuel Corporation.

SYRIAN PROTEST

About a hundred leading politicians in Syria have submitted a letter to Brig. Shishekli criticising the drafting of the new Syrian Constitution by a commission of officials. Among the signatories to the letter were the former President of the Syrian Republic, Hashim al-Atassi, Sultan Pasha al-Atrash, Lufti al-Haffar, Rushdi al-Kikhya, Hassan al-Hakim, Husni al-Barazi and Fayid al-Atassi, a former Premier.

The letter was also signed by about 100 Syrian political leaders including Akram al-Hourani, Michel Aflaq, and

Salah al-Din Bitar, the three Syrian leaders who were recently deported by the Lebanese Government for the sake of good neighbourly relations with Syria after they had sought refuge in the Lebanon.

The leaders who signed the aforementioned letter represent most of the dissolved Syrian parties, including the National Party led by Shukri al-Kuwatli, the Arab Socialist Party and the Left-wing Al-Ba'th Party.

Baghdad radio quoted the following points from the letter:

- ¶ "Our country is ruled today by absolute one-man rule.
- ¶ "A number of citizens are thrown into prison without any charge being known against them. The judiciary has lost its immunity and independence.
- ¶ "The press and the radio are all controlled; they do not publish, write or broadcast anything except that which is favourable to the ruling class."

Plebiscite for Shishekli: The election of a President and a plebiscite on the new Constitution is to take place on July 10. Shishekli is the only candidate for President. The Constitution will give powers such as those enjoyed by an American President—without however the "drawback" of any effective constitutional opposition.

CORONATION FOREST

Lord Nathan, the Chairman of the Council in charge of the Coronation Forest project, announced at a press reception given by Mr. Sigmund Gestetner, the Deputy-Chairman, that the site chosen for the forest was on the historic northern slope of the Plain of Esdraelon, extending from the heights of Nazareth down into the plain towards the farming village of Nahalal. The Coronation Forest of some 250,000 trees will thus link the other two commemoration forests planted by Anglo-Jewry, the Jubilee Forest of King George V and the Balfour Forest.

In a letter to Lord Nathan, the Israeli Ambassador writes:

"Those of us who have been privileged to participate in the Coronation Festivities in London will be particularly happy to know that a living and lasting memorial of this great occasion will soon be taking its place among the natural beauties of the Israeli countryside. May the friendship between our two countries grow and flourish as the trees of the Coronation Forest!"

THE EMERGENCE OF THE EX-MUFTI—1953

- THE FULL STORY OF THE EX-MUFTI'S RECENT ACTIVITIES ;
- HIS LINK WITH THE EGYPTIAN LEADERS ;
- HIS CONNECTION WITH SOVIET AGENTS ;
- HOW DID HE GET INTO THE CENTRE OF THE EGYPTIAN PICTURE ?

TOLD BY A FOREMOST MOSLEM AUTHORITY WHO HAS BEEN ABLE TO WATCH THE EX-MUFTI'S ACTIVITIES FROM CLOSE RANGE AND FOR MANY YEARS.

It is not generally known that Neguib's Army movement in Egypt started with the ex-Mufti. He was behind it in much the same way as he was behind the Army movement in Iraq in 1940-41 which he began to organise soon after his arrival in Baghdad in 1938.

The method used by the ex-Mufti in Egypt was, however, somewhat different ; he devoted his energies to several groups in the Army and not only to one, as he had done in Iraq. He sought to establish his connection with the two main revolutionary bodies ; one was under Rashad Mohanna, the other under Gamal Abdel-Nasser.

The Mufti's Friends : Before going into details of this Army movement, a few notes on the ex-Mufti's background since the end of the war will not be out of place. It is known how he escaped from Germany and then from France to Egypt with the passport of his Syrian bosom friend, Ma'arouf ad-Dawalibi, who, in turn, is a very close friend of Salah-eddine, the last Wafdist Foreign Minister from 1950-1952, who has also played a considerable part in the post-war activities of the Mufti.

While ad-Dawalibi is frankly a supporter of the extreme Left, collaborator of Sheikh Mustafa as-Siba'i, the leader of the Syrian *Ikhwan al-Muslimin* (the Moslem Brotherhood); Salah-eddine is a fanatical nationalist but neither an openly avowed socialist or communist. These are some of the ex-Mufti's co-workers. It is not without significance that, coinciding with the ex-Mufti's emergence, ad-Dawalibi was this week released from prison where he had been kept by Brigadier Shishekli.

£500 per month : When the ex-Mufti arrived in Egypt, much to the embarrassment of Farouk, he threw himself on the mercy of his royal co-religionist and there was very little the King could do but accept him. The ex-Mufti had earlier used the same procedure in Iraq with the Regent. He placed full reliance



on the traditions of Arab hospitality and, of course, on the strong Moslem public opinion which was in his favour.

The King granted his protection to the ex-Mufti. He was given a house, a military guard and £500 a month. He was asked to promise not to indulge in

any kind of political activity which might embarrass Egypt in her international relations.

His "General Staff" : But soon there gathered around him his old cronies of what he calls his "General Staff." This included Ishaq Darwish, Sheikh Hasan Abu Sa'ud, Sheikh Sabri 'Abdine, Majdi Jaouni, Mounir al-Hussein, and many others. Then he had his Egyptian admirers and disciples. These include the present Sheikh of al-Azhar, Hussein Khidr, the present Minister of Waqfs, Sheikh al-Bakhouri (the son-in-law of the late Hassan al-Banna, the murdered leader of the *Brotherhood*).

Al-Bakhouri was selected for this post in Neguib's Cabinet by a group consisting of his former friend, Rashad Mohanna, Muhammad Abdel-Latif Diraz, one of the two new sub-rectors of the Mosque of al-Azhar and one of the leading lights in the youth movements in Islam, Yahya ad-Dardiri, another fanatical organiser of the youth movements, Ahmed Hussein of the Fascist *Misr al-Fatat* (Green Shirts), and some others representing the *Brotherhood* in its varying guises.

Alliance With Brotherhood : Soon after the arrival of the ex-Mufti, the *Brotherhood* staged many meetings in his honour and treated him as a great hero. With this relationship well established as a basis for activity, he soon began to make himself indispensable to the Egyptian Government.

By the time the war between Israel and the Arabs was about to break out in 1948 the ex-Mufti was in receipt of considerable funds from the Egyptian Government for the purchase of arms for the defence of Jaffa and for the payment of his special force of "guerilla militia." This period was interesting in that he was able to strengthen his ties both with the *Moslem Brotherhood*, who provided him with arms, funds and volunteers, and with the Egyptian Army.

Intervention and Murder : Nokrashi

Pasha, who was Premier at that time, became somewhat alarmed at the growing strength of the *Brotherhood*. He stopped them from buying further arms. But they had already established large arsenals all over the country for future local operations against the Government; these arms were eventually confiscated.

Nokrashi Pasha also stopped Hassan al-Banna from sending his young untrained *Brotherhood* recruits to Palestine where they were being killed in large numbers; the Prime Minister gave orders that all military operations and arms transactions were to be carried out only by the Army and by no other authority.

NOKRASHI'S DEATH

This cost Nokrashi his life. He was assassinated by a member of the *Brotherhood* in December 1949. There was much gossip just then as to how the money intended for arms and military supplies had been spent. When the ex-Mufti heard the news of Nokrashi's assassination, he congratulated the audience and the *Ikhwan* on the act; he himself expressed great relief and joy.

Agent for al Banna: Actually, the failure of the Egyptians in the war against the Israelis and the defeat of their Army led to a complete and abrupt change in the policy of the Mufti towards Farouk, his benefactor.

With the Army in the field, away from Egypt; with arms scandals and corrupt practices becoming public property, the Mufti started to cash in on the understandable discontent of the officers. The ex-Mufti accordingly encouraged these officers, especially the younger ones, to get to know Hassan al-Banna.

They met him, attended his meetings and heard his talks on religion; they were soon won over by the eloquence and personality of Hassan al-Banna. He gave them that religious leadership which was lacking with their King. The religious habits of Sheikh Hassan and his demands for a Government on the lines of the *Shari'ah*, the Koranic law, soon brought out just the very things that the Mufti wanted underlined.

Murder Inc.: The King now began to fear the *Brotherhood* and the growing influence of Sheikh Hassan al-Banna over the younger officers. The *proces-verbale* recently undertaken by Burhan al-'Abd in the Egyptian *Parquet* brings out all the sordid details of the underhanded way Farouk and his Government dealt with Hassan al-Banna and his adherents. Senior officers were spending all



The Mufti's Nazi period—A conversation with Hitler.

their time plotting against junior officers who supported the *Brotherhood*.

The murder, on the King's orders, of Hassan al-Banna in February 1949 was the obvious next step. This deprived the ex-Mufti of a great and loyal friend and collaborator, but he had already other ideas and other irons in the fire.

Funds Inadequate: With the end of the Palestine war, he had no *raison d'être* for making further claims on the finances from the Egyptian Government for arms purchases, and such like. The £500 a month that he was receiving from Farouk was hopelessly inadequate for him, his retainers and staff, and his many agents. He made several trips to other parts of the Moslem world, and was particularly successful in Pakistan, where they were most pleased to have the Mufti with them, a descendant of the Prophet and so outstanding a leader.

HE TURNS TO SOVIET

He was particularly successful with the extreme elements such as the Sheikh Maududi, recently sentenced to a long term of imprisonment for trying out in Pakistan what the Mufti had been doing throughout the Middle East. The ex-Mufti was able to raise considerable funds in Pakistan, ostensibly for the Palestinian Arab refugees.

Approach to Communists: These long journeys had also another advantage. The detailed intelligence system of Nokrashi Pasha, who held the Interior portfolio as well as being Prime Minister, had provided evidence that the Mufti had, in fact, worked himself into a position of great danger to the State, and was teaching others to defy the State.

His prolonged visits abroad enabled him to avoid trouble in Egypt and await more convenient government changes which were not too infrequent.

In addition to considerable Islamic financial and moral backing, the ex-Mufti was casting about once more for more substantial support. About this time, he conceived the bizarre idea of making use of the Communists just as he had made use of the Nazis and Fascists in order to further his own ends.

Contacts With Soviet Agents: Accordingly, he established regular contacts with Soviet agents in Beirut; he was sometimes accompanied by his old friend, the Syrian Ma'arouf ad-Dawalibi, when the latter was not in prison. He does not admit that he has obtained money from Communist sources; he claims that his expenses are now paid from funds sent him by sympathisers in Pakistan and in Indonesia.

But these funds are known to be quite inadequate to pay for all the ex-Mufti's activities and for his many agents. With these new resources at his disposal, and with the warning of Hassan al-Banna's assassination by the King's men before him, the Mufti next turned to help those who were planning to get rid of Farouk.

Heliopolis H.Q.: He now operated from his residence, a smallish villa at the end of Muhammad 'Ali Street in Heliopolis. There he is constantly receiving guests and collaborators. Here he carried on his work of indoctrination of his revolutionary ideas; with the *Brotherhood*, it was mainly a question of issuing directives and offering guidance which was faithfully accepted, especially after the death of their leader.

With the Army, it was more a question of real indoctrination in the principles of

Islamic government, xenophobic teachings against the West and the Jews, the principles of the Koran as adapted to the philosophy of the Mufti, and ideas of Islamic unity; but care being taken to wrap everything up in Islamic garb.

Officers in search of a leader: The officers amongst his entourage were mainly uneducated; these were easy victims for his eloquence; but there were also several of outstanding quality. Some were won over, others went to him in search of leadership. The Egyptian is by nature a revolutionary unless he is comfortably off. The Egyptian saying: "*ma yagibumsh al-'agab wala's-siyam fir-ragab*," "nothing astonishes them nor even fasting in ragab" is typically theirs. No form of Government or Governor pleases them for long; they soon tire and criticise.

ENTER THE JUNTA

The Mufti's object at this stage was to ensure that the dissatisfied officers were on good terms with the *Brotherhood*. It became the fashion of the soldier to admire the *Ikhwan* and to claim adherence and membership as the hall-mark of being a good Moslem. The *Ikhwan* were also able to provide just that amount of religious teaching and inspiration which the officers needed. There was happiness on both sides at the marriage of the Army with the *Ikhwan* and no one was more pleased than the Mufti. He now sat down to his serious work.

Enter Rashad Mohanna: The Mufti's residence in Heliopolis, as we have seen, was the meeting place of his sympathisers and friends. It became a kind of headquarters for him where many of his "students" and disciples met to get their teaching and inspiration.

One of his principal students was Rashad Mohanna, at that time a Lieutenant-Colonel and living not far away on the Old Suez Road. The nearness of their habitations brought them together regularly, for not only did Rashad Mohanna become the Mufti's most fervent disciple but he also became the staunchest of the members of the *Moslem Brotherhood*.

Best artillery officer: Rashad Mohanna is of Arab origin, impetuous, hard, a good soldier, short-tempered, indiscreet in that he cannot keep a secret, and, once he had become a fervent Moslem, he set a wonderful example to his junior officers who soon accepted him as a real leader whom they loved.

Even his faults to them were lovable. Incidentally, Rashad Mohanna was the

best artillery officer in the Egyptian Army and had all the artillery units with him and a large part of the cavalry, a point which was to worry Neguib and his group later on.

With the winning over of the capable and staunch Rashad, the Mufti had every right to congratulate himself. The Mufti's technique in teaching and indoctrinating is very similar to that of his predecessor Sheikh Jamal-eddine al-Afghani, the father of all the modern movements in Islam.

The Mufti looks upon himself, with considerable justification, as the natural successor to Jamal-eddine. Rashad became the model soldier and his juniors rapidly copied him.

Contacts With Nasser: But the Mufti wanted to avoid the mistake of being



Holding court in his Heliopolis "palace," where he was installed with a military guard by former King Farouk.

linked to only one group. It is possible that the natural rivalries in the Egyptian Army helped the Mufti in his plan as the artillery and cavalry look upon themselves as superior to the infantry. The Rashad Mohanna group came mainly from the artillery and the cavalry.

The ex-Mufti now tried to hitch his star also to the secret society of young infantry and air-force officers which had gathered round Gamal Abdel-Nasser and which had chosen Neguib as its spokesman.

Another Setback: What happened next? Did the Mufti succeed? The now notorious picture (on this paper's cover page last week) of the Mufti sitting between the secular, military and spiritual heads of Egypt suggest that he has, at least made substantial progress. But what

does the Mufti really want from his new connections with the *Brotherhood* and the Army in Egypt?

Just trouble? Of course not. He has always sought power and since 1946 he has pursued this objective with extraordinary single-mindedness: he wants to control the Moslem world. But his path was neither straight nor narrow, and though he had encouraged the plot to overthrow Farouk, he seemed at first to have been left on a limb after the success of the Army Movement.

For the Revolution last year brought the Army into effective power; not the *Brotherhood*, nor the Mufti's great friend Ali Maher. This was a great disappointment to the Mufti for he had hitched his star in the first place to the religious movement of the *Brotherhood*.

Come-Back Begins: Accordingly when things went differently the Mufti in his accustomed manner and with his remarkable patience stayed in the background and waited. The secular minded Abdel Nasser and Salah Salem school did not want the Army Movement to become subordinate to the *Brotherhood* principles. They wanted *Brotherhood* support but not *Brotherhood* dictation.

THE MOHANNA PLOT

To this end they invited the most influential *Brotherhood* supporter in the Army to join the new Government and to become one of the three Regents. Thus the Mufti's closest collaborator, Rashad Mohanna, came into the very centre of the stage; the Mufti remained in the shadow.

But all was set now for the re-entry of the Mufti. He had long before persuaded Mohanna that the *Brotherhood* must stand for the abolition of the Monarchy and for the restoration of the Caliphate. The Mufti, apart from the fading Hashemite dynasty, is the outstanding religious leader who is a member of the Quraishite tribe, the Prophet's own clan, in fact.

Plot Against Nasser: But again fate seemed to turn against him. He encouraged Mohanna to push these ideas from his vantage ground in the Regency Council. And the more the Army Movement pushed the *Brotherhood* into the background, the more the Mufti encouraged Mohanna to resist the threatened elimination of the *Brotherhood*.

In January a plot directed against Abdel-Nasser was unearthed. Mohanna and fellow-conspirators were discovered, arrested and sentenced to long periods of imprisonment. But no trail led to the Mufti. He was too old a hand at this

sort of thing. He was again lost in the shadows, touring Pakistan.

Friends in Prison: His luck seemed once more to have deserted him. His friend ad-Dawalibi was in prison in Damascus; his friend Mohanna was in prison in Cairo; his friend Salah-eddine was out in the cold without much influence, even on the rump of the Wafd. And now, within a few months, the Mufti is back again at the very centre.

Nazi Funds for Arms: He was saved this time by the breakdown of the Anglo-Egyptian talks. The moment the Army leaders began to talk of arming the people, of organising guerillas, of fighting the British, they were compelled to turn to the only people who were prepared and organised to do that sort of thing: the *Brotherhood* and their armed camps, and the brains behind it all—the Mufti.

As far back as 1933 the Mufti had provided £5,000 from Nazi funds to provide the first armed units of the *Brotherhood*.

In the late spring of this year the Army Movement felt the need again for wider popular support. It had to face many internal difficulties and the great success of the British evacuation had eluded them. Once again the Mufti was there with his counsel.

Islamic Congress as Cover: He had never really been inactive. He had used the Islamic Congresses to organise a kind of cover organisation which would house the violent anti-Western religious movements, the opportunist Communists and the fellow-travellers who shared the anti-Western outlook of the *Brotherhood*. There were also other organisations, some linked with sections of the Army Movement such as the *Democratic Movement for National Liberation* which is known by the initials of its Arabic name—the HADATU.

Using the Army Movement: Thus at every stage of analysing the present situation in Egypt one finds the hand of the Mufti, working with the religious *Brotherhood*, and working at the same time with the clandestine Communist organisations underground. Has thus the impossible happened? Has the Mufti become a Communist after having been a Nazi?

The answer is no. The Mufti used the British when that suited him; he used the French and the Germans, and lately he is using the Russians and the Communists, and now also the Egyptian Army Movement.

Hitler as Witness: As for the Mufti's



Bakhouri—Contact man in the Brotherhood

ultimate objective, we have this on no mean authority. Among the belongings he left behind in Germany when he fled to the French after the war, was his personal diary. In this, among many other things, he had recorded his conversation with Hitler in Berlin "on the 6th of Zul Qaada 1360 of the Hejira (which was November 21, 1941) from 4.30 p.m. until a few minutes after 6".

Hitler's Point Four, which the Mufti recorded, was this (the Fuehrer was

addressing the Mufti): "The hour will strike when you will be the lord of the supreme word and not only the conveyor of our declarations. You will be the man to direct the Arab force, and at the moment I can well imagine what will then happen to the Western peoples."

The Mufti may have changed his partners, but not his objectives.

PLOT FOILED

The Cairo weekly *Rose El Youssef* reported on June 22 that the sudden decision to proclaim a Republic in Egypt was forced on the Military Junta by information which indicated that "some Princes" were conspiring against the Revolution with the connivance of unnamed "foreign Powers".

Quoting responsible quarters the weekly said:

"The Princes decided to stage a political manoeuvre designed to disturb the nature of political life in Egypt. They assumed that Monarchy existed as long as Ahmed Fuad was on the throne.

"The authorities had also an official information which indicated that some foreign Powers were aware of the Princes' conspiracy and encouraged them to carry on.

"The proclamation of the Republic, however, foiled the plot for good at a time when the Princes least expected it."

Announcing a new and revised edition of

Seven Fallen Pillars

by

JON KIMCHE

WHEN MR. KIMCHE's classic study of the Middle East was first published in 1950 many critics violently assailed his views. In particular they ridiculed his suggestion that the British would soon be driven from Abadan. In this, and many other cases, Kimche has been proved right and his critics wrong.

THIS NEW EDITION contains 40,000 words of new material and brings the story right up to the spring of 1953. It provides the first full account of the Anglo-Persian oil debacle and of the revolution in Egypt; there is a new chapter on the changing scene in Israel and on the American "entanglement" in the Middle East today. Thus this new and greatly enlarged edition will be as indispensable to the student as it will be fascinating to the general reader.

July 16. Illustrated. Maps. 25s.

Secker & Warburg

COMMENT

A LONG WAY TO GO

Both Jews and Englishmen suffer from the incorrigible habit of extolling the virtues of their own race on every solemn or joyous occasion of remembrance. This has its worth—at times; but the practice can be overdone. Perhaps this is a suitable weekend to reconsider it, and to address instead the Zionist Movement with the warning words of the poet, whose death twenty-four years ago we recall today:

*... urgent desires distressed you
While stately you grew and mature.*

For once again on this July 3, some Jews will remember, and mourn, that forty-nine years ago in the afternoon of this fateful day the founder of political Zionism, Theodor Herzl, died of a broken heart, his mission unfulfilled, at the age of 44. Rather fewer Jews (outside Israel) will remember the anniversary on the following day of the death of Chaim Nahman Bialik, the poet of the Jewish renaissance, who wrote the warning lines quoted above. For the great majority of Jews both anniversaries will pass like ships in the night: without message and without meaning.



Let us make no mistake: no Jewish generation has lived so little in the past, and so little in the future, as ours. It ought not to be blamed for this. For none has been so forced to focus on the present as this Jewish generation which grew to maturity in the second quarter of the twentieth century—and survived it!

"Each dream we cherish dies"

cried out Bialik with the poet's sense of prophecy and unbending realism. We have had our nightmare and we have had our dream. We cherished it. But now it is the reality that we need face: Israel with its wonders, its flaws and faults. It is not easy. It is more difficult than dreaming of the future, or resting complacently in the romanticised past. Few movements with a drawn-out past such as that of Zionism, have survived this test.

And this challenge has now come to the Zionist Movement. It is not a simple or single or fleeting test; it is nothing less than the supreme challenge of adjustment that faces every great convulsion in history which has ended in the fulfilment of a great idea. In our time we have seen Bolshevism in fulfilment caricature its "dream"; we saw Social-Democracy in Western Europe become almost unrecognisable in the process of adjustment in fulfilment; the same with Gandhism in India. There are many more examples.

Is Zionism then an exception? Hardly. Traditionally Zionism is nowadays as unfashionable in Ben-Gurion's Israel as Lenin's Bolshevism was in Stalin's Russia, or Keir Hardie's Socialism in Attlee's Britain. It is the nature of great movements; it calls for understanding and adjustment, not for despair, distress, and resignation. But let us face the experience of others: traditional Bolshevism, traditional Socialism and also traditional Conservatism and Liberalism have all gone to the wall in their uneven struggle with the realities of twentieth century fulfilment. Can traditional Zionism now escape the same fate; is there nothing in store for it but to become the elderly handmaiden of the new State? Is that all Israel needs? Is that all Zionism has now to offer? Was that Herzl's unfulfilled dream for which he died on this day 49 years ago?



Herzl thought that his task was done with the publication of his inspiring and visionary pamphlet, *"The Jewish State"*; he said so in his preface. Little did he realise that he had but begun his work. Similarly, many Jews believe that with the emergence of the State of Israel the function of Zionism has been fulfilled and ended. Little do they—and also many Zionists and Israelis—realise that perhaps the main function of Zionism is only at its beginning. Herzl understood it before he died.

What he grasped was that the success or failure of Zionism would depend on the degree to which Zionism would become a part of the politics of nations; it would stand or fall not by its visions of the future or by its roots in the past; only by its ability to become a part of the living present. Revolutions, Trotsky had once proclaimed, are the locomotives of history. And to Herzl, Zionism was the Great Revolution in the long history of the Jewish exile; the Zionist Movement was the locomotive.



The Movement, the locomotive of Jewish history has come to a stop with the establishment of Israel. But this is no terminus, only a wayside halt at the beginning of a long journey. Its end will not be in sight until Israel is securely established in every way and is able to live in peace with her neighbours, until, that is, in Herzl's own *Jewish State*—

"A wonderful new generation of Jews will spring into existence. The Maccabees will rise again.

"We shall live at last as free men on our own soil, and die peacefully in our own homes.

"And whatever we attempt to accomplish for our own welfare, will react powerfully and beneficently for the good of all peoples."

We have still a long way to go.

IN THE NEWS

VIENNESE CHILL

It is difficult to imagine any conference in Vienna opening in "a coldly formal atmosphere". But such, it seems, was the fate of the opening session of the Jewish Claims Conference meeting with the Austrian Representatives. This rather saddened me, for so many of the present Austrian leaders were emigrés in London even before the flight from Germany reached its flood-tide; almost all the leading Austrians in exile returned after the war to reconstruct and re-educate their country.

There was Oskar Pollack and his wife Marianne. He is now editor of the *Arbeiter Zeitung*, probably the best Socialist daily in Europe today, and Marianne is a leading educationist in the Austrian Parliament. Carl Czernetz, who was one of the organising brains of the Austrian Socialist "underground" from 1934 until 1945, has been put in charge of the education department of the Austrian Socialists. The job was no sinecure he told me when I met him in London recently.

SOCIALISM "FORGOTTEN"

When he and his colleagues returned from exile they had first to overcome considerable local resentment against "the returning Jews". Then they had to start from scratch. In the twenties and thirties the Austrian Socialists were, politically, the best educated party in the world. Fritz Adler, Otto Baner and Julius Deutsch were great teachers. But by 1945 all they had taught was forgotten by a generation reared during the Nazi occupation.

Czernetz explained that perhaps a majority of his members have never had a Socialist education; they had to unlearn National Socialism before they could be taught Socialism. But he has enjoyed considerable success. In the last election the Socialists polled the largest number of votes.

PIONEER WOMEN'S GARDEN PARTY

Sidney Silverman carrying a tea-tray, Ian Mikardo operating a strictly non-Socialist "roll-em-up" side-stall, Constance Cummings trying her luck on the horses—these were the forms of relaxation chosen by public personalities at last Sunday's annual garden party of the Pioneer Women of Britain. Elsewhere, painter Archibald Ziegler was discussing



Constance Cummings backs a (mechanical) horse.

children and art with one of our Anglo-Jewish writers, while children competed in the egg-and-spoon race and private enterprise flourished in a round dozen games of chance all over the grounds of the King Alfred School in Hampstead.

With square-dancing, children's fancy dress and talent competitions and other light-hearted pursuits, and a sun that co-operated brilliantly, London's Pioneer Women and their friends were understandably gleeful. The cause of Zionist-Socialism had registered a notable triumph.

THE SIMPLE ART OF COOKING

The other day I met a lady whom my wife ranks among the twelve most important women in the world. She is Mrs. Florence Greenberg, whose famous cookery book, now in its fourth edition (*Jewish Chronicle Publications*, 15/-) is regarded by many as the contemporary Mrs. Beeton. Mrs. Greenberg's cookery column in the *Jewish Chronicle*, to which she has contributed for over thirty years, is for many women readers the *piece de resistance* of that newspaper; at a modest estimate, her culinary advice has taught a whole generation of housewives the art of giving husbands "mother's cooking," and so eliminated one important factor of domestic discord.

I found Mrs. Greenberg to be a practical, vigorous grey-haired woman of 71 who discourses on food with such vivid eloquence as to make one's mouth water.

It was her marriage to Leopold J Greenberg, editor of the *Jewish Chronicle*, that started her on her career as a cookery expert, and she became a household name during the seven years she broadcast on cookery and household topics for the B.B.C.

TRADITIONAL DISHES

Mrs. Greenberg was enlightening on the subject of Jewish "traditional" dishes. In the course of their history, she said, Jews had taken over the traditional dishes of the countries in which they lived and adapted them to their own dietary practices. *Gefüllte fish*, so traditionally Jewish that it is often described as the "Jew's fish," is eaten by everybody in Poland. Made from freshwater fish, it is characteristic to find it eaten by people living a long way from the sea.

I asked her if she could tell me something about Arab cooking. Arabian countries were fond of combining meat and sweetstuffs, she replied. A typical way of preparing a chicken would be as follows:

Prick the breast of a chicken all over with a pointed metal skewer, then brush it over with honey mixed with melted fat. A little more honey is poured inside the bird and it is then roasted in the usual way. When done the bird is cut in halves and each half is spread with chopped nuts, sprinkled with sugar and garnished with cherries in syrup and preserved ginger.

My conventional palate was a little astonished. I asked if she recommended the recipe to the general public. Mrs. Greenberg smiled enigmatically.

INTIMATE REVUE

Near-professional style and polish was achieved by the Marks and Spencer Social Society Intimate Review, "Sparks," at the Cripplegate Theatre last week, writes my colleague, *E.L.* In some three hours of exuberant comedy, it would be too much to expect uniform quality, and in a house entertainment of this kind there is bound to be a good deal of private jesting at the expense of business executives unknown to the general public; there was, however, surprisingly little that fell below standard.

It was a genuine pleasure to re-encounter that brilliant Unity Theatre sketch "Camp Followers of England," by Geoffrey Parsons and Berkeley Fase, and it required courage on the part of

producer Charles C. Cassell to include it and invite comparison with sketches firmly branded with the St. Michael trade-mark.

Imon Blumberg, John Salisse, Ted Curtis, John Oxenbould and Edna McKerrow led a talented team to victory.

Hamazkir writes:

ABSENTEE DEPUTIES

An examination of the latest Annual Report of the Jewish Board of Deputies shows that there have again been a number of members who have shown their appreciation of the importance of the only representative organisation of Anglo-Jewry by staying away. In the period from June, 1952, to April, 1953 (inclusive), there were altogether 16 sessions, but 6 members representing London synagogues or institutions and 29 representing provincial synagogues and institutions did not make a single appearance. Of the 29 provincial absentees Manchester actually accounts for eleven. It has three synagogues, which pay dues for two members each, but the total attendance of the six members amounted to nil. Besides the 100 per cent. absentees there were also 16 members who put in only one appearance, 5 from London and 11 from the provinces.

A comparison with the figures of the previous year shows that there has been a certain improvement, for in the year 1951-52 as many as 33 deputies repre-

sented London synagogues and institutions and 52 representing provincial synagogues did not attend a single one of the 15 sessions, and a total of 28 members attended only one session. Despite this improvement, however, it is difficult to understand why people who display such a zealous ambition to become members of the Board treat their responsibility so lightly after having assumed it.

BIALIK

I first heard of Bialik when I was a boy in Manchester, from another Hebrew poet, Joseph Massel, to whom Dr. Weizmann pays a deserved tribute in his Autobiography. But it was not until 1907, at the Zionist Congress in The Hague, that I first met Bialik. He came as a delegate from Russia, which then provided a large proportion of the total number of delegates. Although only thirty-four at that time he was already bald, but he had a moustache, which he later removed. He was always in the centre of an admiring and animated group, whether in the Congress lobbies or in a café. He was most frequently in the company of the Yiddish novelist and humorist, Sholem Aleichem, and they had a photograph of themselves taken together, which still hangs on the wall in my study.

I next met Bialik at the Congress of 1921 in Carlsbad. He had had some difficulty in getting out of Russia and gave

me a thrilling account of the manner in which he had crossed the frontier. Bialik was in London later more than once attending meetings of the General Council ("Actions Committee"). At one of these meetings, held in the Holborn Restaurant, he created a sensation by a trenchant attack upon the triple trend system of the Jewish schools in Palestine. It has taken some thirty years for public opinion (or a good part of it) in Israel to reach the same view.

JEWRY IN JAPAN

The proposed establishment of a Synagogue in Tokyo marks a considerable advance since I was there some thirty years ago, for at that time not even half a *Minyan* could be mustered in the Japanese capital, whereas now there is a community said to number twenty *Minyanim*. Apart from the need of a suitable place of worship for the local Jewish population, the religious requirements of the large number of Jewish members of the United Nations forces who pass through Tokyo will thus be provided for. The only city in Japan that ever had a proper synagogue was Nagasaki, where there was one in the early part of this century.

By the time I visited Japan the Jewish community in Nagasaki had dwindled to four or five souls and the synagogue was closed. It was later sold by auction, together with the land on which it stood, for the paltry sum of a couple of hundred pounds.

CERAMICS IN TALMUDIC TIMES

A tribute must be paid to the industry and scholarship of Dr. Joshua Brand, an Israeli savant, who, after twelve years of devoted labour, has published a monumental work on "Ceramics in Talmudic Literature" (*Klei Hacheres Besifrut Hattalmud*). It has close upon 700 pages and has nearly 100 illustrations. Dr. Brand has ransacked the whole of the Talmud and, indeed, the whole body of Rabbinic literature in his search for terms denoting earthenware vessels and utensils of different shapes and sizes. He maintains that the wealth of nomenclature that he has discovered indicates a greater variety than that presented by classical pottery. He concludes that this variety "is intimately connected with the inventive genius displayed in adaptation and improvisation for local use in the wine and oil industry in particular, and reflects the relatively high hygienic standards of our ancestors, superior to their Roman contemporaries and Arabs living in parallel conditions to-day."



Letter sent by President Ben Zvi, who lost his only son in the War of Independence, to all bereaved parents on the occasion of Israel's 5th Day of Independence. The specially prepared envelope shows the picture of the Heroes Cemetery on Mount Herzl and the special stamp struck for the occasion.

EAST EUROPE

NEW SOVIET POLICY

REPERCUSSIONS AMONGST COMMUNIST ENVOYS

In view of the changes in Soviet policy since the death of Stalin, I made some enquiries among officials of Communist Governments in London to find out if there had been any modifications in their outlook on matters affecting Jews and Israel.

Friendly Russians: One of the most striking features which emerged in the course of my enquiries was the changed attitude of the Soviet Embassy in this country. When approaches were made to Communist officials on the subject of their Jewish policy a little over a year ago, there was no difficulty whatever in contacting representatives of the "Peoples' Democracies," but Russian representatives were individually "not in." This time, I was received in a courteous and friendly manner and Soviet officials quickly arranged an informal interview in their well-appointed Embassy in Kensington Palace Gardens "Millionaires' Row."

Officials from the Peoples' Democracies were noticeably relieved by the release of the nine Moscow doctors. They regard the release as a sign that the Communist hierarchy has definitely turned its face against any policies which might smack of anti-Semitism.

Jewish Anxiety Allayed: In many East European countries, Jews still occupy very high positions. Minc and Lange, leading Polish economists, and Rakosi, the Prime Minister of Hungary, are outstanding examples. Even in Czechoslovakia there are still many Jews working in the Foreign Office. In these circumstances the turn of events in Moscow, at the time of the arrest of the doctors threatened the position of many leading men, both Jews and non-Jews. One official warmly welcomed the release of the doctors and admitted that their arrest had caused great uneasiness among some sections of the local Jewish population.

Speaking with feeling, he said, "Jews have every right to be sensitive to any sign of danger after the harrowing experiences they went through during the War. The Moscow statement accompanying the release of the doctors, which roundly condemned attempts to stir up national hatreds, was greeted with very great relief. The statement was taken by many as an assurance that racial persecution, an ever present memory in their



Malenkov—A cold shoulder for anti-Semitism?

minds, would remain a memory, and that their civil rights and liberties would be protected by Communist regimes."

Relations With Israel: It was significant that, in contrast to last year, Communist officials no longer spoke about the dangers of "cosmopolitanism"—i.e. of the dangers of contact with the West and its culture. The end of the anti-cosmopolitan agitation is good news for Jews behind the Iron Curtain, who tended to be among its principal victims on account of their international contacts.

It was also significant that the attacks against Israel and against international Jewish organisations, as disruptive agents of American imperialism, which I had heard so much about last year, especially from the Czechs, were not repeated.

Although Czech officials do not regard the validity of the Slansky trial as in any way affected by the release of the Russian doctors, it was pointed out that the events related in the Slansky trial referred to past history, and that there was no present reason for hostility to Israel.

(In connection with the Slansky trial, I was told that reports in Poland and Russia were careful not to stress the Jewish origin of the accused).

The former Israeli Ambassador to Czechoslovakia and Poland was asked to leave because he was regarded as *persona non grata*; there is no known diplomatic obstacle, one official said, to

the appointment of a new Ambassador.

Oren, Jewish Emigration—No Change: No decision has yet been taken as to the fate of M. Oren, the Mapam leader who gave evidence at the Slansky trial.

There is no change to report in the attitude of Communist Governments to Jewish emigration to Israel. From the "Peoples' Democracies," a small number still trickle out as a result either of limited agreements with Israel or of the granting of individual exit permits. There are, however, no present indications of a relaxation of the U.S.S.R.'s emigration policy, although a surprise move in the future cannot be wholly discounted. The Soviet official questioned on this subject spoke of an old Russian proverb which he translated as meaning "everything is possible."

Jews from the West will almost certainly soon have an opportunity of making their own observations in at least part of the Soviet Union, as plans are on foot to reopen the Infourist Organisation and thus make private visits to the U.S.S.R. once more possible. Speaking of recent reports to this effect, a Soviet official said that although he could not give official confirmation, he would cite another Russian proverb which went, "When there is smoke there is usually fire."

Jewish Culture: In the Peoples' Democracies Jewish cultural activities (of a strictly non-Zionist nature) continue much as they did before Stalin's death. The Yiddish language still seems to flourish in Poland and there are Yiddish schools, theatres and publishing houses.

An example of this sort of cultural activity at its best is a Yiddish publication of the Polish-Jewish Historical Institute which I was given at the Polish Embassy. This consisted of the memoirs of Mr. Emanuel Ringelblum, a Jewish historian who perished in the Warsaw Ghetto. The scattered pages of the diary were unearthed in tins buried in the ruins of Warsaw. The editors have reproduced what seems to be a faithful and undistorted version of the original and the work is one of considerable historical interest.

East European officials still maintain that they cannot see the need for Zionist activities in their countries, now that the State of Israel has been established and those who wanted to emigrate to Israel have already gone. Some of them do, however, admit privately that if political relations between Israel and the Com-

munist world were to improve, there might then be many more contacts of a cultural and personal nature between Israel and local Jewish communities.

Relations With Israel: A resumption of diplomatic relations between Israel and the U.S.S.R. would be regarded by Governments of countries such as Poland, Rumania, Czechoslovakia and Hungary as an initial pointer in the direction of such an improvement in the political climate.

A resumption is regarded by Communist diplomats in London as "a possibility." The outrage on the Soviet Embassy in Israel, although it is not likely to prove a permanent barrier to diplomatic relations, is undoubtedly a genuine obstacle and cannot be brushed aside as a mere pretext. It was remarked that such an incident had never occurred in a foreign embassy in Moscow in 34 years. A future resumption of relations would have to be accompanied by an assurance (public or private) by the Israeli Government that such an incident would not be repeated.

The following general conclusions emerge from my enquiries:

- ¶ Those features of Communist policy which some people feared might have adverse effects on Jews behind the Iron Curtain, in their capacity as Jews, are no longer in evidence;
- ¶ future relations between Israel and the Communist world, and the possibility of greater contact between Jews in the West and Jews in the East, both depend almost entirely

on the development of the general international situation;

- ¶ Communist Governments are not particularly interested in Jewish questions as such, which they see as a small part of the much wider political issues. Their officials in London seemed curious about relations between the U.S.A. and Israel. One of them, referring to reports of an unfavourable State Department attitude, asked whether I agreed that "the honeymoon period in U.S.A.-Israel relations is now over."

It should be realised that international Jewish questions are but one aspect of the general issues of East-West relations and Middle East politics; it is only in the framework of these issues that they can be realistically understood.

S. Brittan.

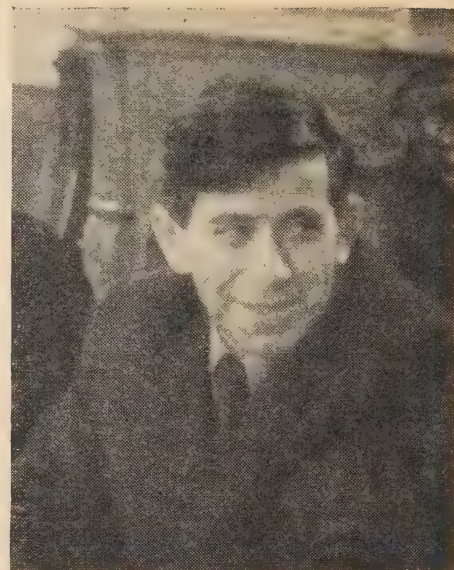
END OF "COSMOPOLITAN" HERESY

The Russian Communist Party's chief theoretical organ, *Kommunist*, published last Friday an attack on persons who conceal their "chauvinism and nationalism" under the flag of patriotism. It declared that the Soviet people should not "fence themselves off from the culture of foreign lands".

The *Kommunist's* article laying down extremely important theoretical lines of nationalist policy was published under the signature of P. Fedoseev. Fedoseev was criticised with extreme sharpness in a *Pravda* article last December 24 written by Mikhail Suslov, who is now one of the four secretaries of the Communist Party.

Too Much Isolation: Now Mr. Fedoseev appears as the author of a leading article in *Kommunist* on a most important topic. The national question is now much to the fore in the Soviet Union, particularly since Leonid Melnikov has lost his job as secretary of the Ukraine Communist Party because of "nationalist errors" with regard to Russifying western Ukraine. "Nationalist errors" also have been found in Lithuania.

In his article today Fedoseev struck out at those who seek to fence off the Russian people from the rest of the world. While he declared that it was necessary to bring to an end the undervaluation of the role of the Soviet Union in science techniques and culture and to the "bowing" before Western culture, at the same time he said that Soviet patriotism did not mean "that the Soviet people



Mordechai Oren—His fate is still in doubt, say Czech authorities.

fence themselves off from the culture of foreign countries".

Survivals of Chauvinism: He said that, on the contrary, under the Soviet the best of the world culture had been most widely disseminated in the Soviet Union and that the achievements of the "culture of any people, great or small, is viewed by us as a contribution to world culture".

The article declared that it was necessary to struggle hardest against the "survivals of chauvinism and nationalism hindering the strengthening of the friendship of peoples". It was just under the mask of the "flag of patriotism and national tradition" that the survivals of capitalism and chauvinism most often were encountered.

"Contemptible adventurers have repeatedly attempted to touch off the flames of nationalist hatred in the Soviet Union," the article said. "In carrying out ideological work the party decisively overcomes different attempts to juggle under the flag of patriotism and national tradition any kind of chauvinism and nationalistic prejudice opposing against each other the peoples of the Soviet Union."

In this connection, Fedoseev continued, there was "great significance" in the struggle against "attempts of different historians to prettify the reactionary of Czarism and also against the appearances of national narrow-mindedness and against nationalist distortions in some books on the history of the peoples of the U.S.S.R. and in some literary and art productions".



Poland's Hilary Mine—No more "Cosmopolitan heresy" fears.

ISRAEL

ARAB LEGION'S PREDICAMENT

From YERUHAM COHEN

(FORMER HEAD OF THE ISRAEL-EGYPTIAN
MIXED ARMISTICE COMMISSION)

Jerusalem : On May 15, 1948, Trans-Jordan, as it was then known, was a land of less than 400,000 inhabitants, the large majority of whom were Beduin tribesmen. As a result of the outcome of the Palestine war in 1948, this sparsely populated and poor country annexed the central part of Western Palestine, whose population possessed a standard of living far above that of their countrymen to the east of the Jordan.

Together with the 400,000 war-refugees who took shelter in the Hashemite kingdom, the former desert Emirate's population was swelled to more than a million.

Disappointed Refugees : It did not take long for the refugees from Palestine to realise that they had been misled by the leaders of the Arab League, and that the instructions they had received to evacuate their homes "temporarily" had brought them only misfortune. Moreover, their hopes of taking an equal part in the building of a strong Hashemite Kingdom of Jordan were soon disappointed. The Arab Legion behaved like an occupying army in "conquered" West Palestine. Strict political censorship was imposed on the press; freedom of speech was curtailed; searches and arrests became a common-place affair. And though 50 per cent. of the seats of the Jordan Parliament were given over to the West Palestinians, King Abdullah was forced to disband the House after a short period because of the extremist attitude of the Opposition.

This internal discontent of the Arabs in West Palestine and along Israel's borders has been one of the main factors behind the continuous border strife of the past four years, strife which has been progressively increasing in scope and intensity.

In contrast to the situation along the Egyptian border, full co-operation with Jordan was never achieved for very long and such agreements to curb infiltration which were made were limited in scope and short-lived.

Quarrelsome M.A.C. : After the successful experiment of the mixed patrols along the border of the Gaza strip, Colonel (now General) de Ridder, chairman of the Israel-Jordan Mixed Armis-

tice Commission, invited me to a meeting of his Commission to explain our experiment to them. The meeting was disorderly—a completely "normal" meeting of the Commission, I was later told. Clearly no co-operation was possible along the border while mutual co-operation was lacking round the Commission table.

It is hardly to be wondered at that as long as the prolonged "armistice" without peace continues, Arab leaders cling on to the hope that the borders can be adjusted by physical pressure. Nor should it be surprising that some of the more hot-headed of the Arab leaders utilise the uncertain situation along the border to distract attention from the deficiencies of their own regimes.

"Showcase" Incidents : Typical of this situation is the fact that whenever important official visitors come to the Middle East "to study its problems," trouble along the borders is stepped up, and the Arab leaders surpass themselves in aggressive pronouncements against Israel. The intention would appear to be an attempt to impress the visitors with the instability in the Middle East caused by Israel and with the need for urgent adjustments of the situation.

It should be realised, moreover, that the Palestine Arabs believe that they can reverse the result of the war with the

Jews and hope for a return to the *status ante bellum*. They are therefore not interested in having a quiet and stable border with Israel.

It is estimated that some 60 per cent. of the refugees are living in conditions not worse than their pre-war mode of life; they are cared for by the U.N. and much of the food supplied to them is resold again at high prices. They realise that any plan of rehabilitation would entail beginning a new life in some out-of-the-way corner of Jordan. They are not therefore enthusiastic of any plans of permanent settlement; instead, many of the heads of families leave the refugee camps for employment or pleasure in Damascus, Beirut, or the oil-fields of Iraq, while their families remain in the camps and await their return, so continuing to be cared for by the U.N.

Legion's Two Fronts : The more well-to-do refugees, on the other hand, realise that only through a return to Israel can they regain their riches and their positions. To this end, they use every manoeuvre they can to encourage the activities of the Arab bands against Israel, and to exert pressure on the Arab leaders not to come to any terms with Israel which would not fully accord with their own aims.

The Arab Legion is thus in the invidious position of facing trouble on "two fronts". Whenever the Arab bands be-



The Israel delegates at a meeting of the Israel-Jordan Mixed Armistice Commission.

This is the way to see ISRAEL

14 days fully inclusive tour
flying by B.O.A.C. Argonaut or
El Al Constellation

Luxury Hotels; Sight-seeing of
Jerusalem, The Corridor, Tel Aviv,
Haifa, The Sharon, Naharya, The
Emek, Galilee, etc., etc., by private
limousine

for only £160

*The finest aeroplanes, the best
accommodation and individual expert
attention.*



Apply

**ISRA-TOURS
(Oceania) LTD.**

Managing Director: Mr. A. I. Richtiger

**40 DEAN STREET,
LONDON, W.1**

GERrard 5884/5



Yeruham Cohen and the Israel Director of Information, Moshe Pearlman.

come too aggressive, the Legion is faced with the threat of drastic counter-action by Israel; on the other hand, if it takes steps to curtail the action of the bands, it has to deal with the restless Palestine Arabs.

The latest events along the border illustrates this predicament of the Arab Legion only too clearly. Following the recent spate of border attacks, the Israel delegate at the M.A.C. warned Jordan that drastic measures would be taken unless the Jordan authorities co-operated in curbing incidents. An agreement renewing the meeting of local commanders along the armistice line was signed; less than 12 hours after the agreement came into force attackers again blew up a house in an Israel village.

Military Plan of Attack: The latest raids show that the attackers have reached a high degree of efficiency and military training, which more than likely they received at the hands of foreign instructors. The plan of attack has been similar in nearly all the recent cases: a small unit, armed with sub-machine guns, grenades, and sticks of dynamite, penetrates the village singled out for attack, toss grenades into one of the houses or lay dynamite under it, and then retreat under covering automatic fire of another unit.

The aim of the attack is murder and destruction; robbery is not attempted. It should be stressed that the Arabs have never previously shown such organised military efficiency.

Following the meeting with General Riley and Glubb Pasha, the Legion is believed to have moved units to the

borders in an effort to bring these actions to a stop. But the Legion cannot possibly seal off the border unless it takes positive action against the leaders of the terrorist bands. This it evidently seems unwilling to do for fear of provoking the Palestine Arabs too far.

U.N. Shortcomings: With such a state of anarchy along the borders, it is perhaps only natural that severe criticism should be directed against the body whose task it is to see that the armistice agreement is kept, the Mixed Armistice Commission. But the widespread belief that the Commission and the machinery of the U.N. Truce Supervision Organisation are useless, is exaggerated. The continuous meetings of delegations of Arabs and Israelis, even though they be limited to Army personnel, can be of considerable benefit. It must, however, be admitted that the majority of the U.N. observers often prove more of a hindrance than a help. Both sides tend to regard them as sympathisers of the second side; the Jordan attitude to General Riley, and the Israel attitude to General de Ridder, are typical examples.

Ex-Mufti Again? The initiative is mainly up to the Arab Legion. The Legion should realise that it is in its own interest to wipe out the terrorist bands. There is solid ground for the suspicion that the terrorists are organised by the enemies of the Hashemite Kingdom of Jordan, henchmen of Haj Amin al Hussein, the ex-Mufti of Jerusalem, who is particularly interested in keeping the border situation fluid and in preventing any stabilised settlement in which he himself would have no place.

JEWISH OBSERVER

AND

MIDDLE EAST REVIEW

The Most

Discussed Jewish

News Magazine

— CUT OFF HERE —

Circulation Manager, "Jewish Observer,"
129 Salisbury Square House, Fleet St., E.C.4.

Please send me the Jewish Observer & Middle East Review for 6*
12* months. I enclose P.O. for
13/-* 26/-*.

Name

Address

* Delete Item not applicable.

BOOKS

JEWISH MARRIAGE AND TRADITION

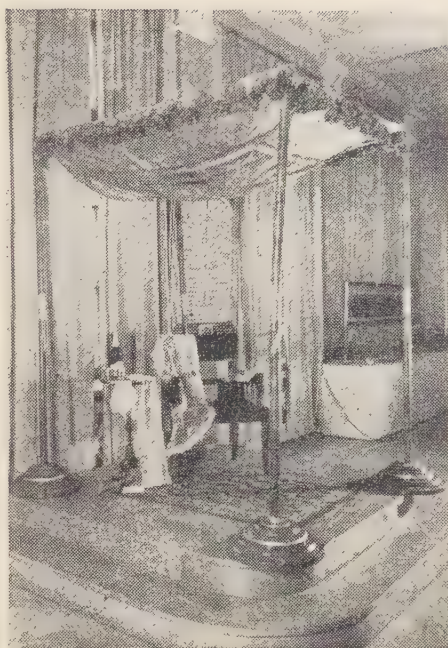
HEBREW MARRIAGE, A SOCIOLOGICAL STUDY, by David R. Mace (Epworth Press, 21/-).

The current discussion of Jewish marriage in the new society of Israel, and of the degree in which marriage should be subordinated to the Jewish ecclesiastical authorities, imparts an additional significance to this recent book by one of Britain's foremost authorities on marriage and its problems.

Dr. Mace explains that in the face of the serious modern crisis in marriage he began prolonged research into the factors which had governed the history of marriage and the family, and the attitude to sex generally, in Western society. His studies led him to the conclusion that the fundamental origins of Western values and traditions in this field lay in Semitic culture generally, and in particular in the psychology and sociology of the Hebrews.

But apart from the interest for general society of this fascinating analysis of Hebrew marriage as it appears in the Bible and Bible history, it is specifically valuable in the context of Jewish society. Many of the precepts of Jewish marriage seem out of step with modern practices and are often regarded as arbitrary and ill-founded. In fact, Dr. Mace shows that they derive from the profoundly religious significance of Old Testament marriage. "No other society than that of the Hebrews can have woven religion so inextricably into the daily life of the family," he writes.

Why Jews Survived: "In my view, the miracle by which the Jewish community, though stateless and constantly suffering the impact of alien social patterns, has survived and maintained its specific nature and culture, is explained by the fact that the religion and tradition have been rooted in and transmitted through the life of the family. Again, it is a pity that Christianity cannot see the deep significance of this. There has been, in our own society, too much emphasis on the individual—his salvation, his health, his rights, his well-being. Within reason these things must be preserved. But the individual in isolation from his family is normally not a stable unit. The true foundation of society, as we are coming to realise with some urgency in these days, is not the individual, but the family."



Traditional Jewish wedding canopy, reminiscent, it is said, of the tents of the Hebrew forefathers.

It has been held by critics that in Judaism a wife occupies a humiliating status. Dr. Mace rejects this view.

"To cite . . . as evidence that the Hebrews did not recognise the person of their women, but treated them purely as property, is to fail to grasp the nature of Hebrew thought in this matter," he writes.

Hebrew Woman—Queen or Slave?: He points out that the law recognised that the wife's *sexuality* was the property of the husband, and as such his exclusive and inviolable possession, but he does not possess her person and she may in fact rank as his equal, or even as his superior.

"It is true that the Hebrew wife did not fulfil public and social functions, and was therefore confined largely, so far as power and influence were concerned, to the limits of her home. But to read into this state of affairs all that it would imply in our modern society is to make a fundamental error in judgment.

"In the highly urbanised community life of today, a woman confined exclusively to the sphere of the home would certainly be deprived of many rights and opportunities. But in the society which the Old Testament describes, the home was virtually the centre of the community life, and few events which took

place could be considered as falling outside the sphere of the family. The Hebrew wife, therefore, as the proper mistress of the home, far from being a slave in her own world, was something decidedly more like a queen in it."

"I am driven reluctantly to the conclusion that there has been much exaggeration in statements which have extolled what Christianity has done for the status of woman. That the position accorded to woman in Christian theory is as high as any which has ever been enunciated I do not for a moment question. But Western Christendom has failed dismally at times to implement that theory. It is doubtful whether the wife has ever enjoyed a better status in Christian society than she did in Old Testament times."

Adultery and Divorce: This conception of the role of the wife leads one on to the question of marital infidelity. There was no such thing as infidelity on the part of the husband; for although the man had exclusive rights over the woman's sexuality, she herself had no exclusive claim upon his.

"The Hebrew horror of adultery, and the ruthlessness of the law in dealing with it, rested squarely upon the immensely important principle that a man must be sure that his children were his own," Dr. Mace comments. The whole conception of the family continuity was adamant in allowing no deviation from that principle. There is no counterpart in the Old Testament to the easy-going tolerance of the Arab husband, who, Robertson Smith tells us, is content to assume fatherhood of all his wife's children, without demanding strict fidelity of her, the child being 'reckoned to the bed on which he is born.'

Discrimination Against Women: As regards divorce, it is difficult on the basis of Dr. Mace's analysis, to avoid the conclusion that Hebraic principles governing the dissolution of marriage discriminated heavily against women. As he points out, the principal cause for divorce in the first place was probably barrenness in the woman.

In post-Biblical history, too, Rabbis often commended divorce to people whose union had proved sterile, and it is by no means evident that modern scientific findings of the causes of infertility in both men and women have modified Rabbinical attitudes in the matter.

Two things, apart from death, could

end the Hebrew marriage, says Dr. Mace. The wife could end it by committing adultery against her husband, or the husband could divorce his wife and so terminate the union.

"The operation of both these principles was entirely one-sided . . . there was no such thing as adultery of the husband against his wife, and a wife had no power to divorce her husband."

How common was the practice of divorce. According to Dr. Mace it had become very widespread in Israel by the time of Jesus.

"The attempts of the Deuteronomist to restrain it by law, and of Malachi to do so by precept, seem to have been unavailing. So far had the liberties of the husband gone that a reactionary school of thought arose in the matter, and a sharp controversy ensued. The particular point upon which opinion was divided was the interpretation of the meaning of the 'unseemly thing' which in Deuteronomy justified a man in putting away his wife. The school of Hillel held this to mean anything in the woman, however trivial, which offended her husband. They were tied down to an admission that a man might divorce his wife if she burnt his food, or even if he found another woman more beautiful. The school of Shammai, opposing this lax view, affirmed that the passage meant divorce to be confined to the cause of adultery."

Children of "Mixed Marriages": In one important point Hebrew practices differed from the later Judaic conceptions. Currently, orthodox Judaism holds that a child takes the religion of its mother, and in the case of say, Jewish-Mohammedan marriage, the children, in Jewish law would be regarded as Mohammedan. But the Hebrews held that all children belonged legally to the father, whoever their mother might have been. Although mixed marriages appear to have been commonplace and unremarkable in Bible history, the children of such mixed unions seem to have been fully accepted as Hebrews and as their father's heirs. Illegitimacy, in the contemporary sense of the word, did not exist, and the term bastard applied apparently to limited categories, such as the offspring of incestuous unions, or of intercourse with married women other than one's own wife.

Dr. Mace comments approvingly on the absence of sexual ascetism in the Old Testament.

"The entirely positive attitude to sex which the Hebrews adopted was to me

an unexpected discovery," he writes. "It is true that I had always been struck by the unembarrassed plainness of speech with which they discussed sexual matters. But I had not fully realised that it had its roots in an essentially 'clean' conception of the essential goodness of the sexual function."

"This is something very difficult for us to grasp, reared as we have been in a tradition which has produced in many minds the rooted idea that sex is essentially sinful. That sex can be a gift of God, to be received with gratitude and enjoyed freely, is a truth too long forgotten, and sorely in need of revival."

One might say that this is the underlying philosophy of this valuable, serious and erudite book. No one concerned with the problems of adapting tradition to modern circumstances can afford to ignore so interesting an analysis.

Paul Michaelson.

MARRIAGE IN ISRAEL

In modern Israel, the Rabbinate have sole authority in matters of marriage and divorce. The problems created by this situation were brought sharply into the open by a recent Knesset debate on the first reading of the Rabbinic Courts Bill.

The new Bill which passed its first reading after considerable debate, provides that marriages must be performed under religious law, and that the question of the validity of such marriages can only be decided by the Rabbinical Courts, who alone are empowered to dispense divorces.

Unfair to Women: Writing in the *Jerusalem Post*, one of Israel's most re-

spected writers, Gerda Luft, described the Knesset debate as objective and to the point, criticism of the Bill cutting clear across party lines. She thought that the Bill would be redrafted in Committee to accord more with the mood of the majority of Knesset members.

Women parliamentarians, none of whom represent the religious parties, were particularly prominent in the debate, for during the past five years they have often tried to obtain reforms of Rabbinical law, which in its present form entails much hardship for women.

Among demands put forward were:

- ¶ that women should be given an equal right with men to sue for divorce;
- ¶ that civil marriage be introduced in Israel for those who do not wish to undergo a religious ceremony;
- ¶ that some liberalising reforms in Rabbinical usage and procedure be introduced.

Jews and Non-Jews: The new Bill, which gives Rabbinical Courts jurisdiction over every Jew in Israel, excludes therefore marriages between Jews and non-Jews.

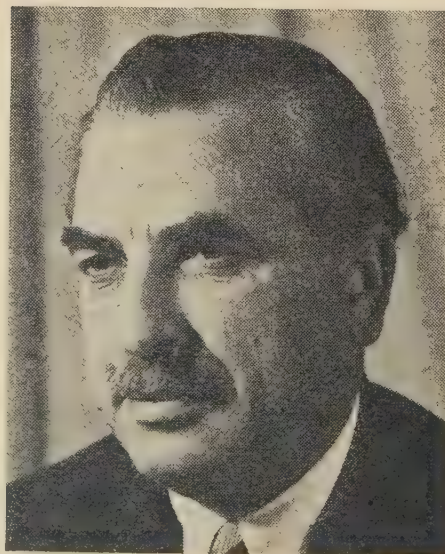
Commenting editorially on this matter, the *Jerusalem Post* points out that for those who believe in secular marriage "there is a principle of conscience involved as profound as any held by the religious and the traditionalists."

"In many respects the Jewish laws of divorce are among the most humane and liberal that there are," the newspaper comments. "As it is practised at the moment in Israel, where executive sanctions can be applied, it practically amounts to a rule of divorce by mutual consent. In cases of hardship where one party or the other refuses a divorce the courts can compel action."

"Of course, Jewish Law suffers from the great defect that there is no initiatory power whatsoever in the hands of the woman; only the man has the theoretical right to initiate divorce."

"It is doubtful whether, beyond administrative action by the Rabbinic Courts and their bringing pressure to bear on recalcitrant husbands, much can be done within the framework of Orthodox Judaism to amend matters in this field."

"The question of the institution of some form of civil marriage still remains to be considered. The time must come when Israel will recognise that to be a modern State it should come into line with modern practice, particularly in a relationship which affects the most intimate personal life of its citizens."



Minister of Religion Moshe Shapiro—
Israel press affirms secular conscience.

JEWISH AFFAIRS

ART

BEN URI CORONATION EXHIBITION

Most of the famous public art collections in this country have their origin in the generous legacies of rich art collectors. Unfortunately the collection of paintings and sculpture which time and the opinion of critics have labelled as masterpieces involves considerable wealth. This need not be true if the collector has sufficient perception to acquire masterpieces and near-masterpieces before their creators become famous.

To this latter category belong the first owners of the works of the Impressionist and Post-Impressionist Schools. There is a story, perhaps somewhat apocryphal, of a successful collector, many of the finest works in whose collection were acquired at very low cost from subsequently famous artists during their periods of early financial difficulties. Though in recent years much has been heard of the failure of private patronage of the fine arts, this current exhibition at the Ben Uri Gallery does much to prove the contrary. The Jewish collector, if somewhat cautious in his purchases, has none-the-less acquired much of the best of modern European art. The exhibition comprises many works which are little known to the public either in this country or abroad and no serious student of late nineteenth and twentieth century art can afford to miss it.

It is invidious in a collection of this size to mention only a few works, but the works of certain painters, by virtue of their rarity in this country, are par-



"Vitebsk" by Marc Chagall (Collection A. Margulies)

ticularly noteworthy. An early Chagall, a portrait by Modigliani, a Picasso, works by Spaniards of the Ecole de Paris—Borers, Flores and Domingues—a Roualt and an abstract by Alton, are fine representatives of the vigorous and diverse spirit of modern painting. All these are in the collection of Mr. Alexander Margulies.

Moving on to pictures from the collection of Mr. Spreiregen, one is pleasantly surprised to find Chaim Soutine included in such classical company as Constantine Guys (drawings), Jongkind and Boudin. Of British artists only paintings by Mathew Smith and Sickert (lent by Mr. S. Samuels), rise to the level of their European colleagues. There is a very beautiful painting by Mintchine, an artist who died at an early age (Mrs. Solomon), and a sombre early Van Gogh which is almost undistinguishable from a traditional Dutch still life painting (Mr. S. Oppenheimer).

It is a pity that sculpture is not as well represented as painting, and only works by Rodin, George Ehrlich, Epstein and Henry Moore are noteworthy. One should add, if such an exhibition is so welcome and important in this country, which during the last few years has seen many superb collections, how much more welcome would it be in Israel, where the public is cut off by distance and restric-

tions on travel from the centres of European art.

Hamira.

CENTRE FOR STUDY OF JEWISH PROBLEMS

An independent society composed of a number of English Jews and Israelis has recently been formed to conduct serious enquiry and discussion on the present position of the Diaspora communities. The guiding conception of this group is the belief that a new approach to, and re-definition of, contemporary Jewish problems will help to produce ideas which will attract and inspire a new generation of Jews and Zionists.

Sociology of Anglo-Jewry: The subjects it is especially intended to study are the present nature of the Anglo-Jewish community and its problems, its aims, cultural features, and connections with Israel. It is hoped to undertake sociological studies of some of these matters and at a later date to present the findings to a wider public.

The members of the group at the moment are mostly university graduates with special knowledge of social studies or Jewish cultural problems. The address of the centre is 36 Wellington St., W.C.2. The chairman is Dr. S. R. Davis, and there is a group in Oxford directed by Dr. C. Rabin.



WHITTINGEHAME COLLEGE BRIGHTON - 6

Preparation for the Universities and Professions. A school and an intelligent home combined. A synthesis of Hebraic and British Cultures. During recent examinations over a hundred and thirty candidates have sat for the senior Cambridge School Certificate and all but two passed. For Prospectus apply to the Secretary.

HEADMASTER: J. HALEVY, M.Sc.
assisted by a large Academic Staff

ZIONIST FEDERATION REPORT ON EDUCATION

The means by which the Jewish Agency Department of Education and Culture in the Diaspora sought to keep alive and spread the ideals of the Zionist movement were described by its Director, Dr. Nathan Morris, when he addressed the Zionist Federation Executive Council last week. In its three-and-a-half years of existence the Department had organised 41 seminars for teachers—in Israel and elsewhere—in which almost 2,000 had participated. Current courses included one for educational administrators and another for non-Jewish members of the National Association of Professors of Hebrew at American Universities.

Jewish Agency Projects: The ideal of spiritual and physical identification with Israel, said Dr. Morris, could be harnessed to existing educational systems to raise Jewish education from its present low standard; in this connection the Jewish day-school movement was a most important force. But education for children could not succeed without education for adults. The Jewish Agency was therefore engaged in various cultural projects such as sending teachers abroad to key educational posts, supplying books and publications to many countries, establishing Hebrew libraries (such as the Hebrew Section of Westminster

City Library) and promoting Israeli institutes (as at Columbia University) and a Hebrew theatre (as in New York). It was hoped to establish a permanent training-college for training teachers and leaders for the Diaspora next year.

Dr. Morris paid tribute to the Department's British Advisory Council.

Lecture With Slides: Mr. E. S. Frankel, who has recently returned from Israel, described the active part that British immigrants were taking in Israeli affairs when he spoke at the annual general meeting of Hampstead Garden Suburb Zionist Society. Illustrating his lecture with coloured slides, he drew attention to the considerable progress made during the year by the Jewish Agency (in co-operation with the Zionist Federation Office in Tel Aviv) in providing special facilities to meet the problems of professional and other skilled immigrants from this country.

Mr. A. Kramer, who was re-elected chairman of the Society, reported a small reduction in membership, the establishment of a young Zionist group and a Jewish National Fund Commission, and a successful lecture series with average attendances of 70 people.

St. John's Wood and Maida Vale: At the annual general meeting of this Society, Mr. M. Fleischman was elected president, Mr. S. Shekhory and Dr. J. Joelson, co-chairmen, and Mr. P. Tausik, honorary secretary.

CALENDAR

(Times given are British Summer Time)
Sabbath begins Friday, July 3 at 8 p.m.
Readings from Pentateuch Numbers xxv.10-xxx.1
Readings from Prophets Jeremiah i-ii.3
Sabbath ends Saturday, July 4,
at 10.16 p.m.

VOICE OF ZION

All times are British Summer Time.
Wavelength 33.3m.

Sunday, 5th July

9.15 p.m. Newsreel. 9.30 p.m. Personal Column, Walter Eytan. 9.35 p.m. "Around the Settlements": Kibbutz Revivim in the Negev (on its tenth anniversary).

Monday, 6th July

9.15 p.m. Newsreel. Agricultural Survey. 9.30 p.m. "The Economic Front": A weekly feature presented by Avner Hovne. 9.45 p.m. "Folk Music," arranged by Shabbetai Petrushka.

Tuesday, 7th July

9.15 p.m. Newsreel. 9.30 p.m. The Druze Community in Israel. 9.45 p.m. "The Week's News," summarised by Jack Alexander.

Wednesday, 8th July

9.15 p.m. Newsreel. 9.30 p.m. "On Behalf of Israel" presented by Anita Davis. 9.45 p.m. Kol Zion Choir.

Thursday, 9th July

9.15 p.m. Newsreel. 9.30 p.m. "In the Country," by Paula Arnold. 9.35 p.m. "From East to West": Musical Greetings.

Friday, 10th July

9.15 p.m. Shabbat Matot-Masseai: Readings and Legends. News. 9.30 p.m. Famous Jewish Stories, presented by M. Louvish. 12. Jabotinsky's "Samson." 9.45 p.m. "Mirror of Israel": A miscellany.

Saturday, 11th July

9.15 p.m. Shavua Tov: News, Programme Highlights, Shoshana Shoshan (soprano). 9.30 p.m. The Week in the Knesset. 9.45 p.m. Melaveh Malkah: Cantor Mordecai Hershman.

ZIONIST KINDERGARTEN

Hebrew education should be introduced during the formative period of a child's life, said Mrs. F. Jezierski at a dinner to celebrate the opening of the North West London Zion House Kindergarten at 57 Eton Avenue.

Hebrew Kindergartens for Jewish children in the Diaspora were an excellent medium for introducing spoken Hebrew in an easy and attractive form, she said.

She visualised a network of similar institutions.

Madame Z. Elath, wife of the Israeli Ambassador, who said that before her marriage she had been a teacher in Israel, hoped that the Zion House Kindergarten would set a precedent, and that Hebrew Kindergartens would be established in many parts of the country.

Mr. Woolf Perry brought greetings on behalf of the Zionist Federation, Dr. S. A. Miller on behalf of Poale Zion.

Entertainment was provided by a group from the Habonim Choir, under the direction of Mr. D. Rivlin.

The curriculum of the Kindergarten provides a programme accepted in modern English kindergartens, but special stress is laid on spoken Hebrew. The Hebrew language is introduced through Israeli songs, stories and games.

Hebrew Culture:

The value of Hebrew culture in contributing vitality to the Zionist movement was stressed by several speakers at a dinner given by Stamford Hill and District Zionist Society in London in honour of Mr. Sidney Kisilevsky, honorary director of the Arts Department of the Zionist Federation, who was presented with a Golden Book Certificate in appreciation of his work in encouraging Hebrew music.

Miss Gertrude Holt gave a recital of Hebrew songs, several of which had settings composed by Mr. Kisilevsky.

In step with Fashion
appy's
CALIFORNIANS



STEP-OUT CASUAL

In brown, poppy red,
blue, grey and black.
Tartan lined . . .

29/11

FROM ALL
Stylo
BRANCHES

or by post from:
Stylo, 15/17 Chancery Lane
Huddersfield

FORTHCOMING EVENTS

Monday, 6th July
WEMBLEY & DISTRICT Z.S. Synagogue
Hall, Forty Ave., Wembley. Mr. John Kimche (Editor Jewish Observer & Middle East Review) will speak on: "Washington - Cairo - Whitehall: Is Israel in Danger?" In the chair: Miss B. J. Barwell. 8.15 p.m.

Thursday, 9th July
HIGHGATE Z.S. Synagogue Hall, 200a Archway Rd., Highgate, N.6. Reception for Mr. Israel Greenstein on his visit from Israel; also Israel Film Show (Hymn of the Nations). In the chair: I. Hershman, Esq. 8.15 p.m.

HAPOEEL HAMIZRACHI

As from this Friday, the address of the offices of the Organisation will be changed from 29 Newman St., W.1., to The Bachad Fellowship Youth Centre, 276 Willesden Lane, N.W.2. Telephone Willesden 6959.

OBITUARY


MOONT.—In memory of Chaver Ronnie Moont who tragically died at Kibbutz Nitzanim whilst on Shnat Sherut. Deeply missed by the Mazkirut and chaverim of the Federation of Zionist Youth.

DAY & NIGHT
Printing Service

No matter what your requirements in print may be, commercial, book or periodical — in English or foreign languages, we offer a service second to none—both in quality and speed.

PHONE BIS 0268

For the Services of



NAROD PRESS

129-131 CAVELL ST. LONDON E1

JAY & SON

Ladies' & Gentlemen's Tailors
26 Percy Street, London, W.1
Tel.: MUSeum 9666
We operate the Personal Export Scheme

CAMPING HOLIDAYS for Jewish Youth in COTSWOLD HILLS
Junior Camp (11-13 yrs.) Aug. 17-31
Intermediate (14-16 yrs.) " 17-31
Both camps £5 10s. 0d.
Senior Camp (over 16 yrs.) " 1-14
£6 0s. 0d.
For further information, please contact Camp Organiser, Hashomer Hatzair, 37 Broadhurst Gardens, London, N.W.6. Maida Vale 1993

HABONIM INSTITUTE & UNIVERSITIES ZIONIST COUNCIL SUMMER SCHOOL, August 11th—September 6th at Hurst Grange, Twyford, Berks.
The programme includes Hebrew, "Town and Country," "Western Jewry," "Messianism," "Modern Social and Political Problems." Further details from Habonim Institute, 88 Bury Old Road, Salford 7, Lancs.

Classified Advertisements

Classified Advertisements and Forthcoming Events 6d. per word (heavy type 1/-). Box number 2/6d extra.
All announcements in this section are strictly prepaid and must be received by the first post Tuesday morning.

PUBLICATIONS

"LABOUR ISRAEL," Mapam Journal. For Zionism, Socialism, World Peace. Annual Sub. 4/6d. from Mishmar Publications Ltd., 8 York Place, Strand, W.C.2.

TRADE NOTICES

I. HOFFMAN (Garments) Ltd., 31-32, Crown Street, Western Rd., Brighton. Telephone Brighton 27508. Manufacturers of popular priced dresses.

PROPERTY

BRIGHTON/HOVE. For all Houses, Hotels, Businesses, Investments, Shops, Offices, send us your requirements. Fairbanks & Co., 117 Queens Road, Brighton.

MANCHESTER JEWISH SPORTSMEN'S COMMITTEE

have pleasure in announcing that their

SIXTH BLUE and WHITE BALL

will be held at

THE MIDLAND HOTEL, MANCHESTER,

on Thursday, 3rd December, 1953

Enquiries to: Mr. Bert Adler, 80 Park Road, Prestwich.

THE ZIONIST FEDERATION OF GREAT BRITAIN AND IRELAND

has pleasure in announcing

AN OFFICIAL DELEGATION
TO ISRAEL IN
OCTOBER, 1953

Members of all Zionist bodies interested should apply for further details to Miss Sheila Shine, Secretary for Tourism, The Zionist Federation, 77 Great Russell Street, London, W.C.1

FOR ALL YOUR INSURANCE REQUIREMENTS CONSULT

J. SLUTSKY
(INSURANCE BROKERS) LTD.
162a Strand, W.C.2
TEMPLE BAR 8932

We Specialise in
House Purchase Plans
Goods in Transit to Israel
Travellers' Baggage and
Personal Accident

Don't say skirt
say



skirtex

SKIRTEX LIMITED

9a Margaret Street, London, W.1.

MUSeum 5664/4869

Theodor Herzl :

“The Jews who will it shall have a state of their own.”

Herzl died forty-nine years ago today. Have you expressed *your* will that Herzl's dream that “we shall live at last as freemen on our own soil and die peacefully in our own homes”, the dream that Herzl did not live to see, shall be fulfilled in our own day.



Have you sent your donation to :

THE JOINT PALESTINE APPEAL 75 Great Russell St., W.C.1 MUSEum 3815

“SHIKUN”

A proud record

Shikun means housing. Over 400,000 immigrants moved into new buildings provided since 1949, besides 250,000 housed in Absentee Property structures.

But

THOUSANDS WAIT FOR SHIKUN

*that is
the challenge
for you as well*

KEREN HAYESOD

Incorporated in

THE JOINT PALESTINE APPEAL
77 Great Russell Street, London, W.C.1



FOR HOMECOMERS — HOMES

JPA-JNF NEWS

Prepared by J.P.A.-J.N.F. Public Relations Department, 65 Southampton Row, W.C.1

Telephone: MUSEum 6111

DOCTORS AND DENTISTS HEAR COLONEL M. SIEFF

The Doctors and Dentists J.P.A. Committee, a professional group boasting a larger number of individual contributors than any amongst the London Trades or districts, held its final meeting in aid of the current Appeal last week at the home of Miss M. E. Landau, M.D., F.R.C.S., at which Col. Marcus J. Sieff, O.B.E., was the guest of honour. Miss Landau said that while this group had done their best this year with a total of £9,000 raised from 320 contributors, they hoped to show even better results in the year to come, and she urged everyone to become an active member of their J.P.A. committee.

Col. Sieff, who had been working in close contact with the Israel Government, gave an enlightening resumé of developments in the Yishuv. He reminded his audience of the difficulties she had had to endure since gaining independence, of the uncertain peace, the loss of territory, the Suez blockade and the cutting of the flow of oil to the Haifa refineries. Despite these difficulties, Israel continued to bring in immigrants, young, old and even disabled. Integration was not always easy—the old people would never completely readjust themselves, although the young were learning rapidly.

Speaking of Israel's achievements in the past five years, he said that 500 miles of road had been built, trees were being planted at a terrific rate, the mining industry was beginning to develop, the merchant navy was being built up, the country's airline was running at a profit and the arid region of the south—the Negev—was becoming fruitful. Much of this progress had been achieved through foreign loans and by the help and backing of world Jewry, and the need for this support was as great now as ever.

An appeal made by Mr. E. M. Stern resulted in a further £500 being raised by this group, while Miss Landau expressed the gathering's appreciation to Col. Sieff, and to Mr. Stern, for his ready co-operation and advice. Mr. F. I. Blairman, L.D.S., moved a vote of thanks to the chairman and Dr. Sachs.

Dr. S. Sachs expressed the thanks of the entire committee for the sterling work put in by Mr. Stern, the organising secretary, who was shortly leaving the Appeal.

TEAM WORK AND SYSTEMATIC CANVASSING PAYS AT HAMPSTEAD GARDEN SUBURB

Since its inaugural dinner in April, when £11,750 was raised by 87 donors, the Hampstead Garden Suburb J.P.A. Committee has been engaged in an intensive canvassing campaign. Contributions from a further 115 subscribers have helped raise H.G.S.'s total to £15,000. This has been achieved in some eight weeks of campaigning by active "two-man" teams of canvassers. Campaigning is planned at fortnightly committee meetings, when street lists of the district are examined and each team is allocated its quota of roads to cover. At these meetings, progress reports are submitted and any problems ironed out. This is a method which H.G.S. feel cannot fail, for as the committee's chairman, Mr. Harry Landy, said, "There are very few Jews who will refuse to give for Israel if asked. The most important thing is to approach them. Once aware of their duties and responsibilities, Jewry will not fail to respond!"

HIGHBURY

Mr. M. Gazit, First Secretary of the Israel Embassy, and Mrs. Gazit were guests of honour, at a dinner held by the Highbury J.P.A. last week at the Kedasia Restaurant. The Committee's chairman, Mr. H. Kaye, presided and Mr. S. W. Gold, provincial secretary of the J.P.A., made the appeal.

Mr. Gazit spoke of the feeling of warmth which surged from every Jewish heart at the time of Israel's great victories in battle. There was at times, however, a strange attitude which people were prone to take because of the absence of normal living conditions in Israel today. Only foreign currency was necessary to attain that, he said.

Mr. Gazit reminded his audience that the Arabs had not tired of their belligerent attitude to Israel and to Zionism.

Mr. Gold asked his hearers whether in 1953, only five years after the establishment of the State of Israel, they were not taking the State of Israel for granted. When Ben-Gurion proclaimed the State of Israel, the whole Jewish people were involved. No Jew could evade the responsibility of May 15th 1948.

His appeal produced a spontaneous response from the gathering and over £500 was very quickly subscribed.



Pictured here are some of H.G.H. Committee. Seated, left to right: Messrs. M. Fulder, H. Landy, M. W. Sefton; standing: I. Rockman, M. Walden, L. Rabinowicz, E. S. Frankel, M. Radberg (organising sec.), Rev. B. N. Michelson, S. Taub, B. Addleman, A. I. Bard. Members of the committee not present: Dayan Dr. M. Lew (hon. pres.), S. J. Birn (hon. vice-pres.), B. Braham, H. V. Corby, A. Fishman, S. Katz, E. M. Kevehazi, A. Kramer and L. J. Mintz.

B.B.C. ON NACHLAT BELFAST

A B.B.C. feature programme on Nachlat Belfast was broadcast last week. The scheme for raising funds to redeem this Nachlah was put into action by Belfast Jewry immediately after the proclamation of the State of Israel. The programme was introduced by that Zionist stalwart and initiator of the project, Rabbi J. Shachter.

Ayr Omission from J.P.A. Year Book:
Mr. E. T. Naftalin.

*Wishing
the Great Cause of
Israel
every success.*

KINROSS LTD.
4 Great Marlborough Street
London, W.1
Gerrard 5244/5

JPA-JNF NEWS

BORDER SETTLEMENT MEANS SECURITY

Israel's attenuated frontiers, march with the frontiers of four neighbour States, all of whom maintain a state of "cold war" with Israel. This "cold war" has, in recent weeks, assumed the dimension of full-scale guerilla warfare, with nightly murderous attacks on farms and villages, in which civilians, men, women and children are murdered or mutilated, houses mined or bombed, and cattle or equipment stolen.

Other countries have proved that "Maginot Lines" are practically valueless

as guardians of frontiers, and even had they been proved infallible, the cost of erecting such barriers would make them prohibitive for Israel's struggling economy. There is, however, a form of defence, better than any sterile steel and concrete emplacements—settlement strongholds in the border lands—a chain of villages, their people deeply attached to the soil of their land, and prepared to defend it with their lives, should the bitter necessity arise. Trained in defence, the settlers of the border villages are no standing army, consuming vast sums for equipment and pay, but self-supporting and productive communities, growing their own food and also making an appreciable contribution to the nation's food supply.

The work of buttressing Israel's frontiers with strong border settlements is being carried out full speed ahead, but the programme cannot be fully implemented immediately since much of the border country is wild and rocky terrain, which has never been cultivated, or which has been neglected for centuries. This land must be reclaimed before it can support settlement strongholds. It would be negative policy to erect a stockade, arm the settlers and leave them to the dual struggle—with nature and with the marauders from across the border. Young men and women who are to build the border settlements face their arduous lives with courage, enthusiasm and pioneer spirit, but these alone are not enough to overcome the problems of settlement in wild and isolated regions.

The body deputed with the redemption and reclamation of this wild frontier country is the Jewish National Fund which leases the land to the new settlements and acts as active partner and guardian to the pioneers during the initial stages of settlement. This is done in the framework of Special Reclamation Projects. The lands of a settlement are surveyed by experts, and the different types of terrain are classified to determine the degree of reclamation required—light, medium or intensive as the case may be. Areas totally unfit for agriculture are earmarked for the planting of forests which help rebuild the soil, conserve rain-water and provide shelter from devastating high winds.

The J.N.F. acts as instructor and employer of the pioneers during the reclamation of their land, the Fund's technicians advising the settlers, so that



London

Patricia Lewis and Leopold Lewin on the occasion of their Marriage by their friends. 14th June.

Mr. and Mrs. Phillip Rose by the Brixton Zionist Society and the Brixton J.P.A. Committee in appreciation of their work for Zionism. 16th June.

Glasgow

Alexander Lucas by the Glasgow J.N.F. Functions Committee and the Glasgow Youth Aliyah Committee with their sincere thanks and appreciation of his valuable service. March.

Leeds

Maryse Hazel Caplin and David Whyman on the occasion of their Marriage by the parents of the Bridegroom. 29th June.

Patricia Josephine Morris and Basil Zalig Gillinson on the occasion of their Marriage by their parents. 24th June.

Howard Franklin Levison on the occasion of his Barmitzvah by his parents. 27th June.

Rubie Glassar and Abraham Cyril Coutts on the occasion of their Marriage by the parents of the Bride. 9th June.

Liverpool

Mr. Sidney Levey and Miss Joyce Linger on the occasion of their Marriage by their parents, Mr. and Mrs. I. Levey and Mr. and Mrs. P. Linger. 17th June.

Manchester—London

Stephen Howard Rudd on the occasion of his Barmitzvah at the Hampstead Synagogue by his parents. 27th June.

Manchester

Valerie Rosovske and Amatsya Engelsberg on the occasion of their Marriage by their parents. 21st June.

The Lord Mayor and Lady Mayoress Alderman Abraham Moss, J.P., M.A., and Mrs. Moss by the Sha'are Sedek Synagogue on the occasion of their visit to the Synagogue on Shabbat, 13th June.

Alan Fingerhut on the occasion of his Barmitzvah at the Holy Law Synagogue by his parents. 6th June.

every dunam is utilised to the best advantage. During this time, also, the pioneers receive a daily wage from the Fund, in payment for their work in reclaiming the land which remains the property of the entire Jewish people. In this way, the period between their taking over the land and yielding its first crops, although still fraught with anxieties, is not the period of penury and often real starvation, which is generally experienced by farmers lacking capital to tide them over these difficult times. They cheerfully live in tents and huts or even caves, while putting in the many months of backbreaking work of clearing and reclaiming their land, in addition to days and nights of guard duty.

(Concluded on next page)

TREES IN ERETZ ISRAEL

London

300 trees in the name of The Nelson Street Sphardish Synagogue by the East London J.N.F. Commission. 1953.

London—Westcliffe-on-Sea

15 trees in the names of Estelle Anna Shor and Joseph Mordecai on the occasion of their Marriage by Mr. and Mrs. L. Shor. Lag B'omer. 3rd May.

Guildford

12 trees in the name of Mr. Charters. May.

Hull

40 trees in memory of the late David John Robinson by friends and members of the Old Hebrew Congregation of which he was the Hon. Treasurer. March.

Leeds—Sheffield

300 trees in memory of David Rosenblum (deceased 29th April, 1949) and Rose Gertrude Rosenblum (deceased 21st March, 1952) on the occasion of their Yahrzeit by their son John Michael Rosenblum. May.

30 trees in the names of Barrie B. Dobkin and Estelle Rita Swycher on the occasion of their Marriage. 15th February.

Leeds

13 trees in the name of Malcolm Anthony Padwell on the occasion of his Barmitzvah by his parents and grandmother Mrs. Celia Budinsky. 11th April.

12 trees in the name of Howard Peter Ross by his parents. 2nd May.

Newcastle-on-Tyne

75 trees by Mr. and Mrs. P. Laski to celebrate the Engagement of their daughter Rita to Mr. Maurice Rowland. 1953.

20 trees by Doris and John Skollins in loving memory of their aunt, Dora Goldman. 1953.

15 trees by Mrs. N. Gatoff in loving memory of her parents, Mr. and Mrs. David Vineberg and her father-in-law,

15 trees by Mrs. I. Gould in loving memory of her late parents, Mr. and Mrs. David Vineberg.

15 trees by Mr. Arnold Vineberge in loving memory of his parents, Mr. and Mrs. David Vineberg. 1953.

15 trees by Miss P. Vineberg in loving memory of her parents, Mr. and Mrs. David Vineberg.

JPA-JNF NEWS

(Continued from page 22)
CHAIN OF DEFENCE

The recent intensification of murderous attacks by infiltrators in the border regions, has focussed the attention of world Jewry on the problem of border defence.

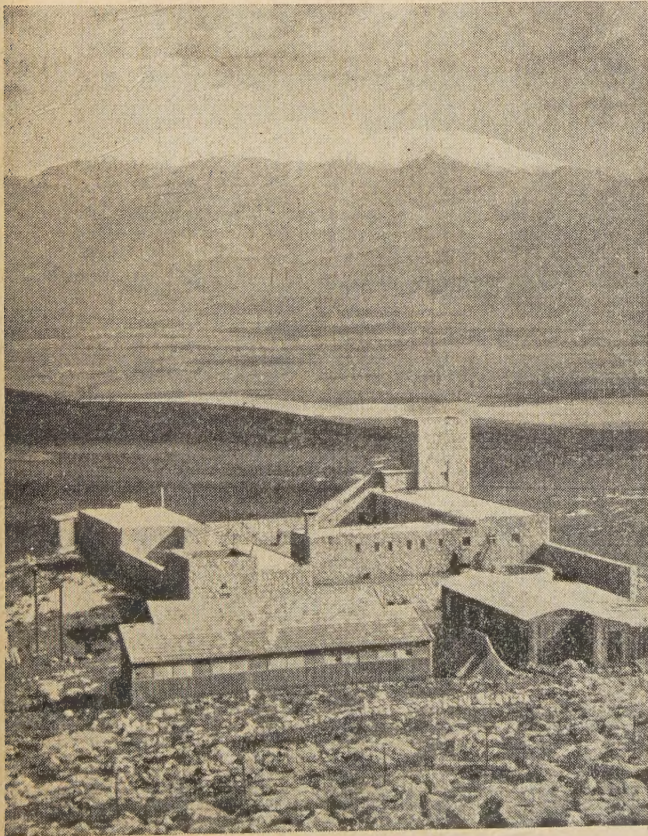
In recognition of their apprehensions for the security of the Jewish State, Jews throughout the world are to be enabled to play their part in the strengthening of Israel's borders by reclaiming the land adjacent to the frontiers, so that a chain of strong and self-reliant villages may be built to buttress the country's frontiers. Individuals and organisations will be able to make themselves responsible for specific tracts; those sponsoring the reclamation of one dunam or more will receive documents, containing a detailed map of the area selected, showing the types of reclamation to be carried out on the tract and giving a history of the locality in Hebrew and English.

Intensive reclamation and settlement of the border areas is an answer to Israel's problem of frontier defence. The security of the State depends upon the speedy implementation of this operation.

Eileen Hyman.

This week's best boxes

LONDON		£ s. d.
North		
Mr. Bernstein, 82 Hendon Lane ...	10	10 0
East		
Messrs. M. J. Marks Ltd., Cottrill Road ...	3	1 1
Messrs. M. J. Marks, Cottrill Road ...	3	1 1
Messrs. Benmax Bros., 22 Mare Street ...	3	1 0
Higham Pk. & Chingford Hebrew Classes	2	17 0
North-West		
Mr. Kossoff, 65 Brondesbury Park ...	7	0 0
Mr. M. Schachter, 3 Grove Hall Court ...	5	0 0
Mr. & Mrs. Rotholz, 110 Hamilton Terrace ...	3	9 0
Mr. N. Koppleman, 17 Park Way ...	3	0 0
Mrs. E. Garfinkle, 143 Chevening Road ...	2	18 9
Mr. L. Clayman, 312 Gove End Gardens ...	2	15 0
Mr. M. Webber, 6 Old Manor Court ...	2	12 0
Mr. M. Blum, 70 Apsley House ...	2	10 6
Mrs. Bradlow, 60 Milverton Road ...	2	7 9
Mr. G. Goodman, 28 Grosvenor Gardens ...	2	3 3
Mrs. Arakie, 55 Compayne Gardens ...	2	0 0
Mr. Leifer, 5 Gloucester Court ...	2	0 0
South-West		
Messrs. A. Owen Ltd., 72 Park Hill ...	3	1 0
BIRMINGHAM		
Mr. & Mrs. Walden, 82 Willows Cres., 12	3	1 0
Mr. & Mrs. S. Chesler, 189 Russell Rd., 13	2	12 6
Mr. A. Lesser, 39a Willows Crescent, 12	2	10 0
Misses Kay, 60 Sir John's Road, 29	2	10 0
Mr. & Mrs. L. Errington, 14 Raglan Rd., 5	2	10 0
Miss Franklin, 77 Ryland Road, 15	2	4 6
Mr. & Mrs. Brown, 8 Alexandra Rd., 5	2	3 0
Mr. & Mrs. S. P. Abrams, 70 Hamilton Avenue, 17	2	2 0
Mr. & Mrs. Ritterband, 81 Wheleys Rd., 15	2	2 0
Mr. & Mrs. S. Prias, 111 Russell Road, 13	2	2 0
Mr. & Mrs. Thrilling, 68 Varna Road, 5	2	1 0
Mr. & Mrs. Nat Woolf, 44 Heaton Road, Solihull	2	0 0
Mr. & Mrs. Mendel, 99 Edgbaston Road, 12	2	0 0
Mr. & Mrs. Rich, 17 Leasowes Road, 14	2	0 0
Mr. & Mrs. Singer, 30 Gough Road, 15	2	0 0
Mr. & Mrs. H. Goodman, 9 Reservoir Retreat, 15		
Mr. E. Walden, 50 Peacock Road, 14	2	0 0
CORK		
Mr. Jacob L. Marcus, 1 Mardyke Villas ...	4	3 3
Dr. L. Scher, 4 Anna Ville, Western Road	3	0 0
Mr. J. Birkhahn, 50 MacCurtain Street ...	2	16 0
Mr. Fred Sless, 7 Dunedin, Connaught Ave.	2	15 0
Mrs. I. Nathan, Rosefield Ter., Victoria Rd.	2	12 6
Mr. J. Livingstone, Derrynane, Wilton Rd.	2	12 0
Mr. Arthur Elyan, Ballincure Estate, Douglas Road	2	10 0
Mrs. F. Goldwater, 1 Monera Terrace	2	0 0
LIVERPOOL		
Mr. S. Portman, 51 Picton Road, 15	6	0 0
Mr. B. Steinberg, 4 Russell Street, 3	5	11 6
Mr. Phillips, 10 Gwydrin Road, 18	5	8 0
Dr. E. Dunsby, 16 Middlefield Road, 18	4	10 0
Mr. W. Hafkin, 5 Lochryan Road, 19	4	0 0
Mr. C. Goldstein, 61 Hillfoot Avenue, 19	3	2 0
Mrs. Green, 15 Berwick Street, 6	3	0 0
Misses Malkinson, 29 Selborne Street, 8	3	0 0
Mr. C. Fishel, 113 Childwall Road, 13	2	14 0
MANCHESTER		
Mrs. Mendelson, Sefton Court Hotel, St. Annes	3	5 0
Mr. Smouha, 3 Parkgate Avenue, 20	3	2 6
Mrs. Shasha, 1 The Beeches, 20	3	0 0
Mr. Abrahamson, 21 Castlehill Road, Prestwich	2	14 7
SHEFFIELD		
Mr. S. Gotlib, Tenter Street	2	10 0
Mrs. R. D. Winstone, 41 Broomgrove Rd.	2	10 0
Mrs. Rose Newman, 26 Ecclesall Rd. South	2	2 0
Mr. S. Spier, 2 Kingsley Park Grove	2	2 0
Mr. B. Goodman, 5 Victoria Road	2	2 0
Mr. I. Swycher, 286 Ecclesall Rd. South	2	2 0
Mr. M. Waldenberg, 24 Stumperlowe Cres. Road	2	0 0
Mr. C. Moore, 66 Archer Lane	2	0 0



Left: An outpost settlement on the northern frontier looking towards Mount Hermon. Below: Some of the J.N.F. delegation during their recent K.K.L.-conducted tour of Israel visiting the site of Chevel Simon Marks, Anglo-Jewry's Jubilee year project.



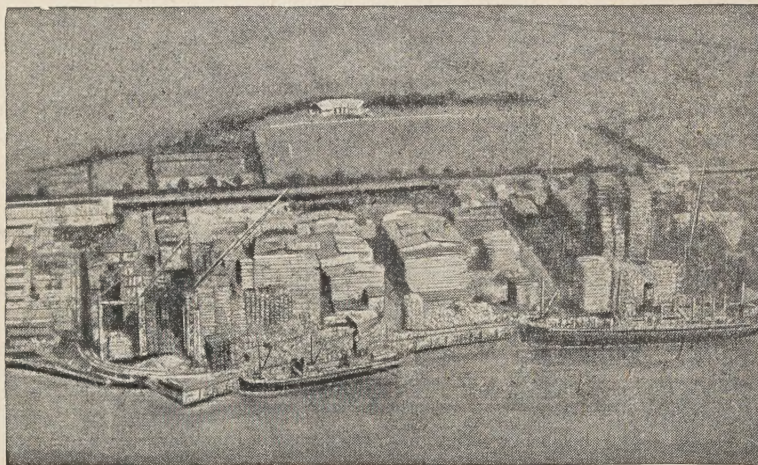
MILLER'S TIMBER TRUST COMPANY LIMITED

21-22 EUSTON SQUARE, LONDON, N.W.1

Telephone: EUSton 3422 (20 lines). Grams-Inland: Millertimb, Norwest, London. Grams-Foreign: Millertimb, London.

ALSO AT 24 MITCHELL STREET, GLASGOW

ABURA
AGBA
OBECHÉ
AFRICAN
WALNUT
MAHOGANY
SOFTWOODS



MANSONIA
OAK
YUGOSLAVIAN
BEECH
LIMBA
SAPELE
VENEER
PLYWOODS

Aerial View of Wharf and Storage Grounds at Barking, Essex. 14 acres.

- We invite you to visit our Wharf where we carry one million cubic feet of timber. A car is at your disposal at our offices, 21/22 Euston Square, which are next door to Euston Station.
- We can kiln dry to your requirements and we have large stocks of air dried timbers

TRANSPORT: We can make speedy deliveries

TERMS: Special Terms can be arranged for customers

We specially cater for

SHIPBUILDING • RAILWAYS • COACHBUILDING • JOINERY • FURNITURE TRADES, Etc.



THE MARK OF RELIABILITY